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THE PATH OF DISCRIMINATION

translated by
Bhikkhu Ñāṇamoli

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THE PATH OF DISCRIMINATION

(Paṭisambhidāmagga)

Translated from the Pāli by

BHIKKHU ÑĀṆAMOLI

With an introduction by

A.K. WARDER

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INTRODUCTION BY PTS EDITOR

According to Ñāṇamoli's note on his typed draft, this translation was made in 1955, between June and October. It was thus done after his translation of the *Visuddhimagga* was drafted (1953) but before it was finally revised and published (1956). His translations later published by the Pali Text Society, *Minor Readings and Illustrator*, *The Guide*, *Piṭaka-Disclosure*, were evidently made after that, since they adopt a new 'scheme' of translation.

Ñāṇamoli's typescript was sent to the President of the Society in 1961 by Ñāṇāloka Mahāthera, a year after the translator's death. This typescript is single spaced, without margins and with thousands of revisions handwritten in ink over the fainter typescript or in spaces between the paragraphs. It was impossible for a compositor to follow. The footnotes and other accessory material, mostly handwritten on separate sheets and scraps of paper, required deciphering and placing. To our regret, more than one start was made on preparing a copy for printing by different PTS editors, who found the task too heavy and gave up after much loss of time. Apart from the physical difficulty of handling the text, it was found that the revisions were incompletely carried out, so that the translation itself would have to be corrected according to the translator's intentions. As for the retyping, it was once hoped that this difficult transcription could be done gradually 'on the side' by the editorial secretary of the PTC staff in Toronto. That hope was frustrated by a research assistant who spent much of his PTC time on his own private work and turned in insufficient Concordance material, hastily and carelessly compiled. The secretary consequently had to deputise for him in making up deficiencies, correcting his Pali and verifying the references. He was duly 'replaced', but by then the supporting agency had suggested that a computer should be used for PTC. The editor of Vol. III, after research on this technique, agreed that the Concordance could thereby be made much more complete and accurate and worked out an appropriate programme. That the use of a computer was then vetoed by I. B. Horner is another story, but in any case the computerised project allowed no slack periods for its staff to fill in with other research. *The Path of Discrimination* had to become a separate and substantial project.

Amid the distractions of other research commitments and the rough and tumble of 'academic' life in North America, the present editor suffered

further delay before he was able to set aside a few months to prepare the work in time for the Society's centenary. He obtained a small grant for paying a typist from the University of Toronto's Research Board, in order to prepare a copy which a compositor could follow. Now at last, after the eye-straining labour of checking that, restoring numerous lines lost in copying from the maze of single spaced typing, adding the notes and, we hope, carrying to completion Ñāṇamoli's latest intentions regarding his translations of terms, *The Path of Discrimination* may take the place of honour it deserves among the Society's publications.

During the last months of his life, Ñāṇamoli was working on his translation of the *Peṭakopadesa*, finalising it for publication by the Society, *The Guide* being then in the press. Thus he could have had no time to make his final revisions to *The Path of Discrimination*, nor to write an introduction to it. Nevertheless he appears to have turned to the *Paṭisambhidāmagga* from time to time during his final year or two and revised its translation, even introducing some new English equivalents not found in his other works. We can perhaps even discern a new 'scheme', as he called his systems of translation, practically evolved here, though of course it is impossible to know whether he would have carried his revisions substantially further. This being the only canonical Pali text he is known to have translated, it is possible he found such a new scheme desirable for it. Something will be said on his method of translation and on his equivalents for particular terms at the end of this Introduction, by way of leading in to his text. It should be stated at the outset, however, that our aim is to present his text exactly as he left it, making only corrections he himself evidently intended to make. For example, since he changed 'consciousness' and 'mind' to 'cognizance' in almost all the places where they stood for *citta* (but not where they stood respectively for *viññāṇa* and *mano*), we have changed them likewise in a few places he missed in his revision, Ñāṇamoli being a protagonist of absolute consistency in such matters. Likewise a note of his found on a slip among the pages of his draft authorises us to change 'clear-vision' to 'recognition' where it stands for *vijjā* as a technical term (but not in other places where he renders it 'science') and confirms nine other changes of translation carried out, but incompletely, by him over his typescript. His Index, made at a relatively early stage, was largely unrevised and had therefore to be brought into consistency with his text. Altogether the translations of about sixty words had to be corrected in this way according to Ñāṇamoli's evident intentions. There may be a few more which have escaped notice. In the few places where the editor has added anything with less than certainty about Ñāṇamoli's intentions or wording, or restored a phrase missing from the translation,

it has been enclosed in <pointed brackets>. Ñāṇamoli's own insertions, such as headings, are enclosed in [square brackets]. He enclosed alternative renderings and Pali words in (round brackets). All references to other texts, whether Ñāṇamoli's or added by the editor, are enclosed in round brackets.

It is obvious from his other books that Ñāṇamoli would have written a long introduction to this translation. Such an introduction is all the more desirable in the present case on account of the dryness of the work, the richness and depth of whose content is not at all apparent on the monotonously repetitive surface, which has the texture of a ploughed field. This was certainly a text composed for oral tradition, to be memorised and chanted, not for the analytic presentation of a written document. But it is none the less analytical for its presentation, and none the less juicy (*rasavant* in both the senses we shall discuss below) for its hard coconut-like shell. We cannot hope to emulate what Ñāṇamoli would have written, but we have some of his ideas about this text before us in his notes to it to guide us and here and there something about it in his other writings, such as *The Path of Purification* which is so closely related to it. We can see from his Introduction to that translation that he would have tried to place the *Paṭisambhidāmagga* among the 'trends' (p.xxviii) in Theravāda doctrine and if possible in the history of Buddhism as a whole (p.xxx). With that inspiration given by him we have attempted to make good the deficiency, to place the *Paṭisambhidāmagga* and to offer the reader or student an axe, however crude, to cleave it open and taste its liberating juice.

The 'Discriminations' and the *Paṭisambhidāmagga*

'Discrimination' (*paṭisambhidā*), or 'comprehension' as we have elsewhere rendered it,[1] is not one of the most conspicuous of the terms of early Buddhism and the Pali Canon. According to the references collected in the *Pāḷi Tipiṭakaṃ Concordance*, Vol. III *s.v.* (cf. Vol. I under *attha*, etc.), the term 'discrimination' (*paṭisambhidā*) does not occur in the *Dīgha*, *Majjhima* and *Saṃyutta Nikāyas* but does occur several times in the *Aṅguttara*, which on other grounds appears to be later than the first three or at least to have been more open to the insertion of new *suttas* (*I*[*ndian*] *B* [*uddhism*] p.203). Similarly the term appears in the *Parivāra* but not in the preceding volumes of the *Vinaya*. In the *Khuddaka Nikāya*, *paṭisambhidā* is familiar to the *Niddesa*, *Apadāna* and *Buddhavaṃsa*, besides the *Paṭisambhidāmagga* itself, and in the *Abhidhamma* it is found in a chapter tacked on near the end of the *Vibhaṅga* and in the *Kathāvatthu* and *Tikapaṭṭhāna*.

[1] A. K. Warder, *Indian Buddhism*, Motilal Banarsidass, Delhi, 2nd. edition 1980, pp. 312ff., where the *Paṭisambhidāmagga* is described.

This distribution is so striking that its chronological significance cannot be missed: even those who believe literally that the Buddha himself composed or approved the whole *Tipiṭaka*, and that Sāriputta composed the *Paṭisambhidāmagga*, as tradition has it, must see here a development of thought, a comment at least on an earlier statement, namely on the *Dhammacakkappavattana Suttanta*, the Buddha's first exposition of his doctrine.

The term 'discrimination' is not unknown to other schools of Buddhism, however, though when it appears in Sanskrit it is given a different root (*pratisaṃvid*), so it is not a late invention of the Theravādins and probably became current during the period of the great schisms which produced the Eighteen Schools (B.C. 349 to B.C. 50 according to IB pp.214 and 288, etc.). Thus the later Sabbatthivādin text *Prakaraṇapāda* (Taishō 1541 and 1542, Chapter VI, No. 12 among the Fours) and the still later Bahussutika **Tattvasiddhiśāstra* (Taishō 1646, p.368 b–c) have the four 'discriminations'. But the topic is quite inconspicuous in these schools and might even be suspected of being a later borrowing from the Theravāda. We do not at present know whether their *Suttantas* contained the term, but according to Akanuma,[1] p.136, the Chinese version of the *Ekottara Āgama* (Taishō 125) contains a text corresponding to A ii 160 (see below, it is No. 173 of the Fours, as Akanuma identifies it; this *Ekottara* appears to belong to the Dhammaguttika School, IB p.8).

Returning to the Pali, we find in the *Aṅguttara* that the *tathāgata* has 'eye' (insight, *cakkhu*), 'light' (*āloka*), 'illumination' (*obhāsa*), etc., and 'realizes' the four discriminations (cf. iv 32–3) and the fruit of arahantship (i 22–3). Mahākoṭṭhita was the foremost of those who had attained the discriminations (i 24). It is impossible that there should be 'exhaustion' from the point of view of 'meanings' (*attha*) or 'expressions' (*vyañjana*) in one endowed with the four discriminations (ii 139). This implies that they represent a certain power of understanding or marshalling words and meanings. Sāriputta realized the four discriminations a fortnight after his 'entrance' into the Community and could thus explain any doubts, etc.: one who is (thus) skilled in *dhammas* ('principles', 'ideas') is our teacher (the Buddha) become present (ii 160). It is odd that, after these two mentions in the Fours, we find two in the Fives: the discriminations with either 'skill in helping colleagues' or 'he reviews cognizance as it is liberated' (adopting Ñāṇamoli's equivalents) as the fifth (iii 113 and 120).

The starting point for the development of the conception of the four discriminations, however, may be seen in a context where the term itself

[1] *The Comparative Catalogue of Chinese Āgamas and Pali Nikāyas*, Hazinkaku-Shoboh, Nagoya, 1929.

does not occur but significantly three of what came to be known as the discriminations are connected, namely 'meaning' (*attha*), 'principle' (*dhamma*, Ñāṇamoli's 'idea') and 'language' (*nirutti*). 'Expression' (*vyañjana*) and 'context' (*pubbāpara*) are added to these three and it is said that a monk must be skilled in all five in order to learn quickly, etc. (iii 201). The Commentary here rather oddly explains *attha* as *Aṭṭhakathā* and *dhamma* as the *Pāḷi*, but that surely is wide of the mark in a dialogue between Sāriputta and Ānanda and looks like a poor guess made in the absence of the clarifying term 'discrimination' (AA iii 300).

The *Niddesa*, or properly *Mahāniddesa*, is one of the latest additions to the *Suttanta*, being a commentary on parts of the *Suttanipāta*. It includes having acquired the four discriminations among the qualities of the Bhagavant (i 143, 212, 338, ii 216, similar are i 481, 510, ii 51, 135). Then being *paṭibhānavant*, 'possessing intuition' (Ñāṇamoli 'perspicuity'), which is the fourth discrimination, is said to be of three kinds, in learning (simply), in inquiry (about meanings, definitions, causes, etc.) and in acquisition (of the thirty-seven principles on the side of enlightenment, the four fruits of being a *samaṇa*, the four discriminations and the six 'direct knowledges', *abhiññās*). This last is significantly stated to be because one knows the 'meaning' (*attha*), the principle or 'idea' (*dhamma*) and the language (*nirutti*) and they are clear to (*paṭi-bhā*, or 'inspire') one; therefore, *paṭibhānapaṭisambhidā* ('discrimination of perspicuity' or 'comprehension of the intuition') being knowledge with reference to these three, one is called *paṭibhānavant* (i 234–5, ii 192–3). This seems to show the origin of the fourth 'discrimination'.

In the *Apadāna* (31, etc.) we read that Sāriputta and others had realized the four discriminations, eight liberations and six direct knowledges. In the *Buddhavaṃsa* (23) we appear to have a versification of the passage just summarised from the *Niddesa* (i 234–5, ii 192–3).

In the *Parivāra* (Vin v 197) it is laid down that the nuns should not talk with a monk who has not attained the four discriminations (amongst other deficiencies; i.e. they should not accept his admonitions). This is immediately followed by the statement that a monk should not be elected to a committee if he is not skilled in meanings, principles (ideas), language, expression and context (just as in A iii 201 above). Placing these two statements side by side seems to confirm our idea above that this *Aṅguttara* context should be understood as a parallel to the discriminations (expression can be included in language, context in that or meaning), or as their prototype.

The *Paṭṭhāna* reference noted in the *Concordance* states that through the 'immediate dependence' (*upanissaya*) condition one sees impermanence,

unhappiness and non-soul (the three universal characteristics of all principles) and acquires the four discriminations, as an effect of the *arahant*-path (TkP 167). This associates the discriminations with enlightenment.

The *Kathāvatthu* (309ff.) refutes the opinion of the Andhaka Schools (according to its Commentary) that all knowledge is 'discrimination'. It is interesting that the Andhakas (Cetiyavādins presumably, or their offshoots the Pubbaseliyas and Aparaseliyas) recognised 'discrimination', though they appear to have downgraded its significance compared with the Theravādins. The term continued in circulation in the Mahāyāna, for example in the *Sukhāvatīvyūha* (IB p.360), which appears to have developed out of the Pubbaseliya School (IB pp.353–4).

The *Vibhaṅga* Chapter (XV) on the discriminations (293–305) explains the four discriminations *attha*, *dhamma*, *nirutti* and *paṭibhāna*, this being the standard order just as we have seen it in the texts examined above. The first discrimination is 'knowledge' (*ñāṇa*) about (locative case) the *attha* and the second likewise about the *dhamma*. The third is knowledge about the 'appellation' (*abhilāpa*) in the language about the *dhamma*. The fourth is knowledge about these three knowledges. Then the first is knowledge about unhappiness and the second about the origination of unhappiness (the first two truths or 'actualities'). The first is also knowledge about the cessation of unhappiness and the second about the way leading to this. This suggests that *attha* is about results or effects, *dhamma* about causes, which we shall find confirmed further on. The third discrimination is always described simply as about the appellation in the language about the *dhamma* and the fourth as knowledge about the knowledges. It is the first two which are problematic.

The *Vibhaṅga* goes on that discrimination of *dhamma* (stated first in this explanation) is knowledge about the cause (*hetu*). Discrimination of *attha* is knowledge about the effect (*phala*, 'fruit') of the cause. Discrimination of *attha* (put first again) is knowledge about the *dhammas* (plural) which have been produced, discrimination of *dhamma* is knowledge about the *dhammas* (plural) by which these *dhammas* have been produced. This very clearly suggests that all discrimination is about *dhammas* (the plurality of principles or 'ideas'), but that the discrimination of *attha* concerns *dhammas* as effects whereas the discrimination of *dhamma* considers them as causes. We observe that all *dhammas* are in fact effects of other *dhammas* and all likewise, except presumably *nibbāna* itself, though even that may serve as a condition, are causes. So it is simply the standpoint which is different, not the object itself but whether it is contemplated as cause or as effect.

But the *Vibhaṅga* then appends a quite different explanation of the

ambiguous terms *dhamma* and *attha* (again the order is reversed). *Dhamma* means the texts or doctrine: *sutta*, *geyya*, *veyyākaraṇa*, etc. *Attha* is the 'meaning' (*attha*) of whatever of that (*dhamma*) has been spoken. The explanations so far are called the *suttantabhājaniya* section, though they are hardly to be found in the *Suttanta*. This name really refers to the archaic 'without question' method of elaborating an *abhidhamma* text (see below).

In the *abhidhammabhājaniya* which follows, the questions relate the discriminations to *dhammas* as 'good' (*kusala*) and so on. *Attha* as before is about their result, here called *vipāka*. It is added that discrimination of language is knowledge about the appellation in the language about the *dhamma*(*s*), by which language there is a 'concept' (*paññatti*) of those *dhammas* (previously discriminated by the discrimination of *dhammas*). Discrimination of *paṭibhāna* or 'perspicuity' is knowledge about knowledges, which is 'illuminations' by which one knows these knowledges. In the case of a 'result' which is 'indeterminate' (produces no further effect) only three discriminations apply, discrimination of *dhamma* being inapplicable obviously because it concerns causes (p.297).

Thus the *Vibhaṅga* does not quite resolve the ambiguity of both *attha* and *dhamma* but suggests that in each case both meanings may apply. *Attha* is either 'effect' or 'meaning'. *Dhamma* is either 'principle' or 'doctrine', the 'principles' being the real elements which compose the entire universe or *saṃsāra* and all our experience in it (see IB[2] pp.97–9, in IB[1] they were called simply 'phenomena', Ñāṇamoli here uses 'ideas' as translation). As an effect, *attha* might be translated 'purpose' or 'objective' or simply 'object'. The 'object' of all the principles, except *nibbāna*, is then more principles, more occurrences of principles (since all are momentary, not enduring substances), the continuation of the universe and of 'transmigration' or rebirth in it. On the other hand, we may add, the 'object' of knowing the principles and the truths or 'actualities' is *nibbāna*.

Ñāṇamoli has consistently translated *attha* as 'meaning' and *dhamma* as 'idea'. The reader should therefore bear in mind the ambiguity, the overtone, so to say, of 'objective' in *attha*. On 'idea' we shall have more to say below. In favour of Ñāṇamoli's interpretation we may note that the *Paṭisambhidāmagga*, unlike the *Vibhaṅga*, seems nowhere to explain that *attha* may mean an effect or object. Indeed it appears to take the meanings of the four discriminations for granted, as already known or self-evident. Does it presuppose the explanations given in the *Vibhaṅga* or is it independent of them, having possibly been composed before that chapter of the *Vibhaṅga*?

In its Treatise (XVI) on the discriminations the *Paṭisambhidāmagga* significantly reverses the order of *attha* and *dhamma* when describing them, after first enumerating them in the customary order (ii 150), just as the *Vibhaṅga* does. But the description is merely a list of *dhammas*, then a list of *atthas*. Instead of the discrimination of language being the 'appellation in the language about the *dhamma*' it is here the 'appellation in the language of the expression (*vyañjana*)' showing both *dhammas* and *atthas*. The earlier description in the Treatise on Knowledges (i 88–91), where the four are also called 'understandings', is similar. What we learn is that the *dhammas* are eye, knowledge, understanding, recognition (*vijjā*), light (*āloka*), also the five faculties, the powers, the seven factors of enlightenment, the eight factors of the way (i 88–90) and others implied by the description in Treatise XVI. The *atthas* are the *aṭṭha* (meaning?) of seeing, that of having known, that of understanding, that of penetration, that of illumination (*obhāsa*), those of intentness, applying, basis, non-diffusion, unshakability, discrimination (*pavicaya*), pervading, calm, consideration, implanting, possessing, rising from, cleansing and no doubt others, all with reference to corresponding *dhammas*. We may gather from these that an *attha* is a process, or the functioning of a *dhamma* (and might revise our translations accordingly). Such a function or process perhaps indicates an objective or purpose, an object of the *dhamma*. If it is the corresponding 'meaning', it is so only in a very broad sense, which we might call the 'significance' of a *dhamma*, attempting to bridge the gap between 'meaning' and 'object' (at some stage in the history or prehistory of Pali there was presumably no gap). The *Paṭisambhidāmagga*, however, does not seem to contemplate *attha* in the same way as the *Vibhaṅga*, where an *attha* seems to be primarily a *dhamma* considered as an effect instead of as a cause (we are not yet following Mahānāma's Commentary, which applies the *Vibhaṅga* account to the *Paṭisambhidāmagga* and quotes it at length, pp.3–5). Thus it appears to be independent of the *Vibhaṅga* theory, or to represent an earlier stage in the development of the conception of the discriminations.

The Nature of the *Paṭisambhidāmagga*

The *Paṭisambhidāmagga* is insistently practical: it expounds the way or path of 'discrimination' in its various aspects and tries to show exactly how understanding takes place in a practical sense, not simply in theory. What happens, and how does it happen, when someone understands or comprehends or 'discriminates' the truth or 'actuality' taught by the Buddha? The theory is of course necessary, the understanding or insight, and is included in this path, as well as the practice in the limited sense of

concentration, the calming or 'serenity' (*samatha*) as our text prefers to call it. The pair, insight (*vipassanā*) and serenity, which must be 'coupled' (*yuganandha*) and function together, are here presented as fundamental. Enlightenment, as Ānanda said (ii 92, quoted here from the *Yuganandha Suttanta*, A ii 156), requires both serenity and insight and no one has attained it without these two. In fact they cannot be perfected separately: concentration (serenity) can be perfect only when made steady by the understanding of (insight into) *dhammas* as impermanent, painful and not self (later called the three universal characteristics of all principles); but insight becomes perfect only when 'cognizance' is totally calm because of serenity. With such an underlying conception, and with all the 'actualities' penetrated simultaneously by 'discrimination', the presentation here is extremely systematic and everything is brought into relation with everything else.

The Philosophy

Though this book is thus strictly practical, it presents a practice which is possible only when the practitioner understands the nature of reality, as has just been indicated, its nature as taught in Theravāda tradition and by the Buddha himself. The essence of this philosophy, as stressed here, but taken from one of the most famous discourses of the Buddha (Vin i 14 and S iii 67f., immediately preceded by Vin i 13f. and S iii 66f. elaborating the same topic), is the knowledge of impermanence, unhappiness (pain) and non-soul (not self). These are the characteristics of the five groups or 'aggregates' of principles, of which everything in our experience, except *nibbāna*, is made up (*saṃkhata*, 'synthesised', 'formed'). Though all three are stressed in the *Paṭisambhidāmagga*, the insistence on non-soul is perhaps the most striking and the most philosophically profound. It also appears as primary: it is because there is no 'soul' or substance or permanent 'being' that all 'existence' is impermanent and also that it is fundamentally unhappiness or 'pain' or 'suffering' (the more universal 'unhappiness' seems a closer equivalent to the Pali *dukkha*, which moreover is opposed to 'happiness', *sukha*; Ñāṇamoli prefers 'pain').

This doctrine of non-soul is the Buddha's original critique of all philosophy, of all concepts of supposed entities which in fact are not entities, of all propositions about such supposed entities, which are false or, rather, meaningless. There are no entities (permanent beings or substances or souls), there are only the *dhammas*, principles which are impermanent, unstable and 'empty'. By 'empty' the Buddha means, besides the absence of a permanent entity in them, that they are conditioned or relative (to

one another), which is an equivalent statement. Of all the Pali texts, the *Paṭisambhidāmagga* deals most elaborately with the topic of the universe, 'forces', *dhammas*, being 'empty' (Ñāṇamoli prefers 'void').

Directly linked to the theory of non-soul is that of the *dhammas* in the sense of 'principles', which we have encountered above among the four discriminations. The Buddha himself does not seem to have stated that the only realities are the 'principles' (and *nibbāna*), but this is clearly implied by many of his statements recorded in the *Suttanta*. What he does discuss is the nature of these principles, the absence of a 'soul' from them and so on.

In the *Dasuttara Suttanta* of the *Dīgha Nikāya*, which actually forms the starting point for the exposition in the *Paṭisambhidāmagga*, 550 *dhammas* are set out and all said to be 'real' (*bhūta*; there is much duplication among these sets of *dhammas*, so that their number could be greatly reduced in Theravāda philosophy later). In the *Poṭṭhapāda Suttanta* of the same *Nikāya* the Buddha says he 'makes known the practice which is real, true, thus, stationed among the *dhammas* and being through the regularity of the *dhammas*' (D i 190). This 'regularity' is one of the grand hypotheses of the Buddha, the foundation of the practice as of the theory. In the *Nidāna Saṃyutta* we read: 'This *dhātu* (element, principle, base) is established, there is a station for *dhammas*, there is regularity of *dhammas*, there is specific conditionality. This a thus-gone attains enlightenment about' (S ii 25). A *dhātu* is simply another *dhamma*, when considered as the specific condition for a particular *dhamma* to occur, its source or 'ore'. From this regularity arises the conception of the *dhamma*ness, *dhammatā*, as the natural tendency of certain *dhammas* to lead to others, for example of happiness to lead to concentration, of concentration to lead to knowing reality as it is (A v 2–4).

The other great hypothesis about the *dhammas* is that of their impermanence, etc., which in fact is presented not as a hypothesis but as a direct observation. It is of course closely related to the preceding hypothesis, which concerns the changes, the flux, among the *dhammas*, which nevertheless is perceived as regular. The *dhammas* which are included in the five groups (aggregates) are to be seen as impermanent, unhappy, sick, etc., and as empty and without soul (M i 435). One should see all *dhammas* as without soul in order to attain *nibbāna* (A iv 14). 'This *dhātu* is established, there is a station for *dhammas*, there is regularity of *dhammas*, all forces (*saṃkhāras*) are impermanent ... this *dhātu* is established ... all forces are unhappy ... this *dhātu* is established ... all *dhammas* are without soul' (A i 286). In this last text the hypotheses of regularity and impermanence, etc., are combined. The 'forces' themselves are *dhammas*, sometimes in

fact all *dhammas* but sometimes confined to the one group of 'forces' among the five groups. (Ñāṇamoli calls them 'formations'.)

The *dhammas* as seen by the Buddha are thus not just raw data of experience but a set of hypotheses about them. Moreover most raw data, such as colours and most everyday objects, persons and so on are not *dhammas*, which are the more fundamental forces, the elemental or primary forces, not the infinite variety of the surface of things. The *dhamma* theory thus resembles the chemical theory of elements, of a hundred or so more ultimate realities making up the innumerable compounds and everyday objects we superficially perceive. The *dhammas* of the Buddha are physical (in the first 'aggregate', namely 'materiality': 'earth', 'water', etc., and the physical senses) as well as mental. The striking of a physical sense against an object is not a separate *dhamma*, but if such an experience is reflected into thought it produces 'contact' (M i 111, Ps i 22), which is a mental *dhamma*. It is a force producing further mental *dhammas* such as pleasure, pain, perception (awareness or recognition of an object), volition, desire, aversion, etc.

The Buddha's discourses on these realities are thoroughly depersonified (see the article 'The Concept of a Concept', *Journal of Indian Philosophy*, 1971, 181ff., on this). Thus when he was asked 'Who eats the consciousness food?' (this 'food' is previous consciousness, previous mental experience) he replied: 'Not a sound question. I do not say 'eats' ... If you were to ask 'of what' is it consciousness food, that would be a sound question. The consciousness food is the condition for the future production of rebirth.' (S ii 13; IB p.119). We can sum up by saying that in the *Nidāna Saṃyutta* (S ii 1–133) conditioned origination is opposed to all mistaken ideas of there being any permanent entities in the universe (the use of the term *dhamma* in the first four *Nikāyas* has been more fully reviewed in the article 'Dharmas and Data' in the *Journal of Indian Philosophy*, 1971, 278ff.). That this is an empiricist philosophy, not a speculative system, is everywhere stressed: the thus-gone holds no opinion at all, instead he has actually seen matter, experience, perception, forces and consciousness (the five aggregates) and their origination and cessation (M i 486, IB 141).

Among the innumerable occurrences of the term *dhamma* in the *Paṭisambhidāmagga*, which presupposes the *suttas* we have just reviewed, may be noted its enumeration of 201 of them (by Ñāṇamoli's count) (i 5–8). The knowledge of there being a 'station' for *dhammas* is that of conditioned origination, their causal or conditional relationships (i 50–2). The *dhammas* (listed again) are impermanent, unhappy, non-soul. With understanding of these one acts appropriately and shows their 'significance'

or 'effects' or 'meanings' (*attha*, i 104–5). All *dhammas* may be included in one in the sense that they are true, non-soul, etc. (i 105). By contemplating all *dhammas* as 'alien' (*para*) the thought understands emptiness and is liberated (ii 48). If a monk contemplates any *dhamma* as a soul (self, substance) it is not possible that he should make a 'choice' in conformity with reality and realize arahantship (ii 237).

The system of categories of what can be known, which is implicit in the *suttas*, was worked out only later by Buddhadatta (*Abhidhammāvatāra*) and others. It is still latent in the *Paṭisambhidāmagga*. We have first the *dhammas*, real though unstable. Then there are 'concepts' (*paññatti*), unreal except to the extent that they may be names of *dhammas* (see IB[2] 110f., 150f.; in Ps for example at ii 195, but the term is not often used). Next there are the 'characteristics' (*lakkhaṇa*) of the *dhammas*, which also are concepts in that they do not refer to any actual *dhamma* but only to the absence of soul, permanence or happiness in them and so on. Nevertheless they deal with reality in the sense of understanding it. In the *Paṭisambhidāmagga* the rise, fall and change of *dhammas* are 'characteristics' (ii 179), also 'formed' (all *dhammas*) and 'unformed' (*nibbāna*, ii 108). The term appears also at i 54ff., 167, 191f. In the later system, just beginning to develop in the *Paṭisambhidāmagga* with the concept of 'own nature' (*sabhāva*, ii 178–9, see Ñāṇamoli's note 1 to Treatise XX), each *dhamma* is defined with a particular 'characteristic' peculiar to itself, in addition to the universal characteristics they all share. The fourth category of Buddhadatta is *nibbāna*. Sometimes the *dhamma* category is subdivided into physical and mental and in further ways. Mahānāma in his Commentary on the *Paṭisambhidāmagga* (p.58) adds a fifth category, namely 'change' (*vikāra*). This refers to the change inherent in all *dhammas*, the fact of conditioned origination as the universal law of their occurrence. This is perhaps especially appropriate in the philosophy of the *Paṭisambhidāmagga*, where rise, fall and change are so much stressed. The fundamental categories in later Theravāda, however, are just the two: reality *(dhammas* and *nibbāna)* and concepts (words).

The theory of the four errors or 'perversions', which is conspicuous in the *Paṭisambhidāmagga* (ii 80–1, etc.), is simply an extension of the three universal characteristics. These errors are taking unhappiness as happiness, impermanence as permanence and non-soul as an eternal soul. Taking ugliness or foulness as beauty is added as the fourth. All apply to the same data, the same experiences, the same world, wrongly perceived.

Again the numerous wrong views or opinions of Treatise II are all based on the original error of imagining a 'soul' or continuing entity in one's experience. They are all said to reduce to the two fundamental

mistakes of imagining such a soul as 'eternal' or imagining it as being 'annihilated' on the death of the body.

The fourth 'discrimination' of this book, the 'knowledge about knowledges', shows what might be called the epistemological inspiration of the whole work. To know that we know is to be certain of the knowledge we have (of *dhamma*, *attha* and language). Many other terms used here, especially 'insight', 'understanding', 'convergence' (*abhisamaya*), are equivalent to this knowledge or discrimination or 'intuition'. This equivalence of a series of terms taken from the *suttas* is shown throughout the *Paṭisambhidāmagga* and gives it unity.

Sabhāva and *Rasa*

Ñāṇamoli's note 1 to Treatise XX referred to above points out that the term *sabhāva*, 'own nature' or 'individual essence', is rare in the *Tipiṭaka*, though a standard concept in the commentarial descriptions of the *dhammas*. He says he had not found it except here. However, it occurs in the *Buddhavaṃsa* (p.15, II 167), surely one of the very latest texts added to the Canon (see *Pali Metre* p.225). *Sabhāva* is found there in a compound with two other late terms:

ime dhamme sammasato sabhāvarasalakkhaṇe

'Of him comprehending these *dhammas* having their own natures, tastes and characteristics'. Obviously this presupposes the later system of describing *dhammas* according to their characteristics, 'tastes' (functions) and own natures, which is not actually found even in the *Paṭisambhidāmagga* although all three terms occur here with these special technical meanings already developing. (*Bhāva* = 'causing to be', 'becoming'.)

Sabhāva is first explained, in available Theravāda texts, in the *Peṭakopadesa* (p.104), where in a discussion on conditioned origination it is said that the 'cause' (*hetu*) is the 'own nature' of a *dhamma* whereas the 'condition' (*paccaya*) is the 'other nature' (*parabhāva*). The own nature is thus the nature of the *dhamma* itself, as liable to occur in that situation, whilst the other nature is another *dhamma* which is the condition for it to occur. The own nature is further described as 'internal' to an individual stream of consciousness and the other nature as external (IB 318). In the commentaries *dhamma* as a term is defined as that which has its own own nature (IB 323; *Atthasālinī* 39). The term 'other nature', however, is dropped and only a 'condition' is spoken of. Ñāṇamoli in his note simply quotes Mahānāma on *sabhāva*. There is a difficulty here in the *Paṭisambhidāmagga*, since it says that materiality (and other *dhammas*) is empty

(void) by *sabhāva*, apparently contradicting the commentaries (though not the *Tipiṭaka*). Mahānāma first suggests that empty by own nature means empty of any nature other than its own, which is hardly convincing. Then he tries 'having emptiness as its own nature', which is surely better since all the *dhammas* are empty of a soul or substance. He then rejects the argument that it means the *dhammas* are totally 'empty', have no reality at all. *Dhammas* are real, do exist, though only momentarily.

We do not find the technical term *rasa* in this sense of 'function' even in the *Peṭakopadesa* when it defines *dhammas* (IB 319). This appears only in the commentaries as the function of each *dhamma*, for example that of 'supporting' in the case of 'earth' (IB 323). The *Paṭisambhidāmagga* shows the term apparently in a transitional sense between that of 'taste' in the early *suttas* and that of 'function' or 'accomplishment' in the commentaries. In the *suttas*, however, besides its regular meaning as the object of the sense of taste (the English word 'taste' is ambiguous), we find the word used in a figurative sense in *vimuttirasa* (A iv 203), the 'taste of freedom'. This expression is repeated in the *Paṭisambhidāmagga*, for example ii 88, where Mahānāma reads it with a double meaning (p.582). First he says it means the 'accomplishment' (*sampatti*) of freedom, thus giving it the technical sense of the commentarial term (cf. PsA 14, 134, 443, *rasa* means *kicca* or *sampatti*). Then he adds (*atha vā*, probably implying that this is the original meaning) that alternatively *rasa* means the 'love' or 'joy' of freedom. Between the old figurative sense of 'joy' and the later sense of 'accomplishment' we may, incidentally, see the starting point of *rasa* in its other technical sense, beginning in the ancient Indian theatre as part of the technique of the actors (*Nāṭyaśāstra* VI), indeed the unifying goal of their performance, and coming to mean the aesthetic experience. This aesthetic usage helps us to understand how *rasa* in Theravāda had come to acquire the rather unexpected technical sense it has in the commentaries. In the *Paṭisambhidāmagga* it means 'function' in the frequent expression 'single-function' of two or more *dhammas* working together (I §§24, 134).

Besides the *Buddhavaṃsa*, *rasa* is found in this commentarial sense in another late *Tipiṭaka* text, the *Apadāna* (VI.81), where the Commentary (ApA 283) explains it as meaning 'function' (*kicca*). These texts thus appear to be later than the *Paṭisambhidāmagga*, whose date we shall discuss further below.

The Thirty Treatises of the *Paṭisambhidāmagga*

Of the thirty 'Treatises' of this book, the first is by far the longest, occupying nearly a third of the text. It is divided into 73 'chapters', of which the

first, again, is by far the longest. This again is divided into 'sections', of which the first is the longest. Thus there is a kind of acceleration in the pace of the book, a not uncommon structure in Theravāda works as the student, plodding at first, is afterwards hastened on his way.

The First Treatise being so complicated, let us glance at the other 29 before examining its many chapters. The central Treatise is in fact that on Discriminations (XVI) which gives its name to the whole book. Since the discriminations are described as 'knowledges' and this Treatise is concerned with how the 'actualities' were understood by someone when the Buddha first taught them, including as fourth discrimination the knowledge that one has knowledge, the idea of prefixing as First Treatise a collection of relevant kinds of knowledge would naturally have suggested itself. The following Treatise XVII, on the setting rolling of the 'Wheel of the True Idea', is then an appendix to Treatise XVI on the same *Dhammacakkappavattana Suttanta* of this first teaching. This second 'division' of the book (Treatises XI to XX) concludes with the very significant and apparently mostly new Treatise XX on voidness or emptiness of all the *dhammas* of any soul or self. This second division begins (XI) equally significantly with the 'couple', 'serenity' and 'insight', the twofold way of meditation and knowledge, or concentration and understanding, but which have a 'single function' (*rasa* in its technical sense just discussed), are fused together, work together as the way to *nibbāna* as the whole *Paṭisambhidāmagga* proclaims. This is followed by a treatise on the 'actualities' (XII), which in harmony with the main idea of the book are 'penetrated' by a single penetration. The third 'division' (XXI to XXX) begins with the 'great understanding' (XXI), where the supreme 'laughing understanding' is the fourth discrimination once more. Its treatises include 'convergence' (XXIII), which is closely related to the question how one 'knows' an actuality, and again 'insight' (XXIX), which is seeing impermanence, pain and not self, whence 'conformity' to *nibbāna*.

The other treatises of divisions two and three are related rather to the practical side of the way, of the 'couple', though never losing sight of the theory. Treatise XIII is on the enlightenment factors, Treatise XIV on lovingkindness (freeing of thought by benevolence) and Treatise XV on 'fading away' (dispassion) which again results in freeing or 'deliverance'. Treatise XVIII on the 'supramundane' is on the 37 *dhammas* on the side of enlightenment, the four stages on the path and their results and *nibbāna*. Treatise XIX is on the 'powers' or strengths (*balas*) of many kinds, which make unshakable any thought being developed. Treatise XXII is on 'success' or power (*iddhi*), including the bases of power for the concentration of will, thought, energy and investigation of the earliest doctrine but adding

many more 'powers'. Treatise XXIV is on 'seclusion' (separation) and XXV on the 'behaviour' or effective operation of many of the *dhammas* used on the path, including deportment as well as the faculties, path factors, etc. (mostly they are the same as the *atthas*, objects or 'meanings' of these *dhammas*). Treatise XXVI is on the 'marvels' of supernormal powers and of instruction. 'Same-headed-ness' (XXVII) is a metaphor for the culmination of the path to *nibbāna*, when action relative to any and every *dhamma* produces the same result, namely the cutting off of all 'defilements'. Treatise XXVIII is on the 'foundations of mindfulness' (bases of or attendings to 'self-possession' which is the basis of the whole 'path' or way). Treatise XXX applies 'Series C' (I §§36–40) to a variety of expressions for good practice. The later treatises are mostly brief and often simply repeat material given in Treatises I, III and IV).

In the first division, the Treatise on Knowledges is appropriately followed by one on opinions or (false) 'views' (II), i.e. what is not knowledge, combining what is found in the *suttas* on this topic (primarily the *Brahmajāla* in the *Dīgha Nikāya*). Next comes the most practical and elementary exercise on 'breathing', which is the starting point of 'mindfulness' (III). The faculties follow as those (five) which dominate practice for the elimination of defilements (IV). They must therefore be thoroughly understood, and how they function, especially in relation to the path, and they must be 'purified' and developed so that they work efficiently. The 'liberations' constitute a further stage beyond the elementary mindfulness exercises and conspicuously bring in voidness (emptiness), non-soul and other aspects of understanding or knowledge (V). This theoretical aspect is treated again in the Treatise on the 'perversions' or errors (VIII). In between we have the 'destinations', in other words rebirth (VI), and a brief Treatise on actions, which are classified according to the timing of the result (VII). Treatise IX is on the (four) paths (stream-entry, etc.) in relation to the eight factors of the path, the factors of enlightenment, the faculties and other topics. The 'fine extract to be drunk' is in praise of the 'best life' or Good Life of a monk (X). It introduces the coupled serenity and insight as if to prepare for the second division to follow, though these essential aspects of the way have been briefly defined already near the beginning of the First Treatise. The 'extracts' are the 'meanings'.

The First Treatise (which alone has a preliminary table of contents or 'schedule') starts with the knowledge of what has been heard handed down in the tradition, presented in outline from the *mātikās* ('schedules', but as it were the irrigation canals, also called *mātikā*, as the *Gaṇṭhipada* explains, p.160, channelling the meaning) of the *Dasuttara Suttanta* of the *Dīgha Nikāya* (Chapter I). The knowledges which follow this are partly practical:

virtue (II) and development of concentration (III); and partly theoretical: causal relationships (IV).

Then we have a very important series, conspicuous in the later history of the Theravāda practice of the way to *nibbāna* and known as 'insight knowledges'. The ancient *Aṭṭhakathā* tradition apparently developed these from this context of the *Paṭisambhidāmagga* (*Atthasālinī* pp.351–2), the *Visuddhimagga* elaborates them further (Chapters XX, see §§2, etc., and 93, and XXI, see also XXII §§107 and 112) and they appear most systematically as the ten insight knowledges or ten stages of development of insight in some of the late manuals of Abhidhamma (*Paramatthavinicchaya* 983–1020, *Abhidhammatthasaṅgaha* p.44, where line 1 should read *bhaṃga*, and most elaborately in *Nāmarūpapariccheda* 1641–3 and the chapter which follows as well as that which precedes). The earlier manual of Buddhadatta agrees quite closely with the *Visuddhimagga* and presumably draws on the same *Aṭṭhakathā* sources (Chapters XX and XXI of the *Abhidhammāvatāra*). Dhammapāla in the *Saccasaṅkhepa* summarises them in his Chapter V on *nibbāna*, as the way thereto. These knowledges start in Chapter V of the First Treatise of the *Paṭisambhidāmagga* with that of 'comprehension' (of the three universal characteristics in all the 'groups' or the 'aggregates' of *dhammas*, cf. the *Sammasa Suttanta*, S ii 107ff.). On the basis of this we have 'contemplation of rise and fall' (VI), 'insight which is understanding of the contemplation of dissolution' (VII), 'danger' (VIII) and 'equanimity about forces' (IX).

After these five knowledges (later elaborated as the ten insight knowledges), or rather as their culmination, we find the curiously named 'change-of-lineage' knowledge (X, *gotrabhū*). The text explains this as 'conquering' (overcoming) all formations and entering *nibbāna*, thus metaphorically it is the conquering of the 'clan' (*gotra*) of rebirth. In the later tradition sketched above (Asl. 352, etc.) this also follows immediately after the insight knowledges and in the *Atthasālinī* is in fact one of them. But subsequently the metaphor was elaborated into the idea of there being an opposed 'clan' of *nibbāna* which one joins by succeeding on the path, hence Ñāṇamoli's ambiguous translation 'change-of-lineage' (following the *Visuddhimagga*, beginning of Chapter XXII). Buddhadatta (AbhA verse 1321) declares that, in *gotrabhū*, *gotra* means *nibbāna*, though to this he prefixes the 'conquest' of the clan of the 'ordinary people'. Our text gives no hint of a 'clan' of *nibbāna*. Mahānāma, commenting on it (p.275), quotes an unknown *pakaraṇa* (not the *Prakaraṇapāda*, surely?) which, like Buddhadatta, says *gotta* (sic) means *nibbāna*, but adds that this is because it is 'protecting' (*gutta*) from all the ambushes (of transmigration). Mahānāma seems sceptical about this and, though he quotes one phrase from the

Visuddhimagga, he says nothing of the *ariya* clan mentioned there (the idea was greatly elaborated in Mahāyāna, see IB 363–4, etc.).

After this we have a note on the four paths (XI) and their fruits (XII), deliverance (XIII), reviewing (XIV) and the series of 'differences' (XV–XIX). In the last of these miscellaneous chapters there is a note on 'dispassion' (§§407–8), which the later tradition puts among the 'insight knowledges' (the *Gaṇṭhipada* noting this by quoting a verse which lists it among them, p.149). Then 'what-is-known' (XX), judgment (XXI), giving up (XXII), the essential 'single function' (XXIII) and 'sounding' (probing, XXIV) are followed by the four discriminations (XXV–XXVIII), the practical pair 'abiding' and 'attainment' (XXIX–XXXI) and a variety of descriptions of the leading up to *nibbāna* (XXXII–XXXVII). The next knowledges are still more miscellaneous, or aspects of matters already touched on (XXXVIII–XLIII). Then we have a series of 'turnings away' from defilements (XLIV–XLIX). There follow the bases for 'success' in concentration (L), the 'purification of the ear principle' (LI), 'penetration of wills' (LII), recollection of past life (LIII), the 'divine eye' (LIV) and 'exhaustion of cankers' (LV), which are the six 'direct knowledges'. Next come the four actualities (LVI–LXIII) and the four discriminations (LXIV–LXVII). The actualities, we have seen, are closely connected with the discriminations because they were the content of the *Dhammacakkappavattana Suttanta*. Mahānāma (p.390) makes out that this additional discussion on the discriminations here is to make them refer to the actualities, which the *Gaṇṭhipada* then explains with details (p.177) following the *Vibhaṅga*. It may also be appropriate to have them as culmination of all the knowledges, followed only by those six which are peculiar to the Buddha, including his great compassion (LXXI) and his omniscience (LXXII).

The First Chapter of the First Treatise opens with its own *mātikā* of the 'learning', consisting of the *dhammas* that are to be 'directly known', 'fully understood', abandoned and so on, drawn from the *Dasuttara Suttanta* but rearranged. Its Section i then displays the first set, those to be directly known, and elaborates it with various other *mātikās* or 'series' (Ñāṇamoli) of *dhammas*, including serenity and insight and their coupling (§§24, 42). Section ii similarly displays those *dhammas* which are to be fully-understood, Section iii those to be abandoned, Section iv those to be developed (bringing in the key idea of 'single function') and Section v those to be 'realized'. Sections vi to ix depart from the *Dasuttara* system so far followed in order to bring in 'diminution', 'stagnation', 'distinction' and 'penetration' in connection with meditation, which are named in the source (D iii 277) simply as four concentrations but not explained.

Sections x to xii bring in the three (universal characteristics) impermanent, unhappy (painful) and non-soul (not self). Sections xiii to xvi conclude the Chapter with the four actualities, which are here explained in detail. One might comment on this First Chapter that all this 'learning' or erudition is known simply in that it has been 'heard' (*suta*); this is not yet the way or path. What is thus 'known' must now be really known by being experienced and known by 'intuition' (*paṭibhāna*, 'perspicuity' in Ñāṇamoli's translation), the (real) knowledge of knowledges. ii–v = four 'functions' (*kiccas*).

The *Mātikās* or Series of the First Chapter

Leaving aside the *mātikās* of the *Dasuttara Suttanta* itself, Ñāṇamoli has collected at the end of his Index those which, though based on earlier sets in the *suttas*, seem peculiar to *The Path of Discrimination* in the forms in which they appear here. These are:

A 201 *dhammas* = 'all' *dhammas* (materiality, etc.; these are the five aggregates which include all, followed by the senses and their objects, the consciousnesses and so on and concluding with the twelve sources or members of the sequence of conditions; this may be compared with the old theoretical and analytical, or 'with questions', *mātikās* of Abhidhamma).

B the faculties, strengths, factors of enlightenment and of the path, etc., including part of the *dhammas* on the side of enlightenment (these relate directly to practice and may be compared with the old 'without questions' *mātikā*; Ñāṇamoli thought of comparing them with the 'meanings', but 'objectives' might better catch the sense here, as suggested above).

C the 'opposites of the seven hindrances', i.e. renunciation, etc., *jhānas* and so on (good or 'profitable' *dhammas*).

D greed, etc., equivalent to the 'defilements' (bad or 'unprofitable' *dhammas*).

E fifteen aspects or *dhammas* of rebirth (*saṃsāra*, the negation of these being *nibbāna*).

F *kasiṇas*, etc. (methods or subjects of concentration).

G adverting ... realizing (the higher training, §265).

H the four paths and the imperfections destroyed by each.

I zeal ... *nibbāna* which merges in the deathless (§43, see note 20 to Treatise I).

The *Paṭisambhidāmagga* as the *Śāstra* (Textbook) of Theravāda

Composed during the period of the great schisms, the *Paṭisambhidāmagga* appears to be a positive counterpart to the *Kathāvatthu*. Whereas that

Points of Controversy refutes the doctrines of other schools of Buddhism, *The Path of Discrimination* sets out the accepted doctrine of the Theravāda. A student of Theravāda, seeing this book in the context of the *Visuddhimagga* and as an exposition of important *sutta* texts, may not notice anything controversial in it: it appears so practical and single-minded in its positive presentation of the 'path' to *nibbāna* and ultimately so straightforward in outlining the great truths of Buddhism. In the context of the probable period of its composition, however, and to anyone who has studied the history of Buddhism and the arising of its numerous schools, the book shows quite a different aspect. There is no opposition between these aspects: in presenting the way to *nibbāna*, *The Path of Discrimination* asserts, as justified by the *suttas*, the characteristic doctrines of Theravāda which distinguish it from the other seventeen (or more) schools of ancient Buddhism. Let us see what these doctrines were and how the *Paṭisambhidāmagga* asserts them. They are of course indicated by the *Kathāvatthu* when it refutes those who contradicted them, but they become much clearer in the light of the available accounts from other schools of Buddhism of the same controversies (see IB[2] pp.12–3, 216–7, 240–2, 274–8, 288–9, 295–6, 308; for our first point below also 'The Ghosts of Nirvāṇa', *Buddhist Studies* Vol. VIII, 1979, pp.169–79):

1. *Nibbāna* is one, though it has many names (so Mahānāma, p.161, commenting on Ps I §239; Ps itself is not as positive as this, but *nibbāna* always appears as of one kind only; it is the same as 'cessation' or being 'unformed', *asaṃkhata*, being the negation of all 'forces' or 'formeds', *saṃkhatas*, whence, says Mahānāma, its many names arise; a few typical Ps contexts are I §§22, 34, 436, 462, 470; V 47, 85, 90, 98; XII 4; XX 6). To a student of Theravāda this must seem obvious and the *Kathāvatthu* points out the absurdity of having two or more *nibbānas*, as many as nine *nibbānas* in the case of several schools, if there is such a plurality of 'unformeds'. Of course, those other schools would not admit this, maintaining a distinction between the unformeds and *nibbāna* as simply one, or two perhaps, of them. But it makes a radical difference of outlook if *nibbāna* is the complete negation of everything in the universe, even of space (a mere *kasiṇa* in Ps I §5, etc.), completely transcendent, not in space, instead of overlapping more accessibly into our experience, particularly through the 'attainments'. The Theravādin complete separation of *nibbāna* from transmigration (*saṃsāra*) is perfectly consistent with their view of the absolute, irreversible, nature of arahantship (see below). In 'The Ghosts of Nirvāṇa' we found that only the Vajjiputtakas (Vātsīputrīyas, p.170) and apparently the Bahussutikas (Bahuśrutīyas, p.171) are known to have shared the view that *nibbāna*, or the unformed (un-

synthesised), is one (the later school of Suttavādins or Sautrāntikas, p.172, went a step further in reducing *nibbāna* to pure cessation or non-existence).

2. Insight (*abhisamaya*) comes all at once (Kvu 212*ff.*) and the four 'actualities' are understood simultaneously. The main purpose of the *Paṭisambhidāmagga* appears to be to show how this happens, by way of the four discriminations and especially the fourth of them, 'intuition' or 'perspicuity' (*paṭibhāna*), which in other texts comes close to the English 'inspiration' and spontaneous 'improvisation' (A ii 230, *Indian Kāvya Literature* Vol. II §§541 and 548: Sāriputta in S i 190) or (in the form *pratibhā* in Sanskrit) to 'genius' (Bhāmaha I.5). The underlying idea in all these usages seems to be the sudden 'flash' of intuition by which something is perceived or known (and in the latter cases a poem created). Now when the Buddha first addressed the 'group of five' monks, shortly after his enlightenment, it is said that 'while this discourse was being delivered, the spotless, stainless Eye of the True Idea arose in the venerable Kondañña thus: All that is subject to arising is subject to cessation.' (Treatise XVI §1 below). Clearly Kondañña gained insight 'all at once', not by any gradual process of being instructed. The text goes on, however, to elucidate the Buddha's description of how he himself experienced 'the eye that arose, the knowledge that arose, etc.' about *dhammas* not heard before, in other words the sudden intuition of the actualities and other *dhammas* at the time of his enlightenment. In Treatise XII we find a further elucidation of how the four actualities have a 'single penetration' (§§6*ff.*), are understood as one knowledge having several (unifying) aspects, such as thusness (truth), non-soul, impermanence and so on. The 'single function' of serenity and insight, whereby alone arahantship is attained, emphasises the same oneness of the final insight (Treatise XI). Single function applies also to the faculties, powers, enlightenment factors and path factors in development (Treatise I §134), in fact in any developing (§29 and §§413–5). Chapter XXXII of Treatise I on 'concentration with immediate result', i.e. exhaustion of the *āsavas*, arahantship, bears on the same point. Of the other seventeen ancient schools, only the closely related Mahiṃsāsakas shared this doctrine of insight coming all at once, not 'gradually', though the Ekabbohārikas held that 'all *dhammas* are cognized in one moment', which may be related (IB[2] 295–6).

3. That the *arahant* cannot relapse seems to agree well with the absolute nature of *nibbāna*, as noted above, and may even have inspired that idea. The point is directly alluded to in the statement that 'when a *bhikkhu*'s cankers are exhausted, his cognizance ... has entirely done with ideas (*dhammas*) conducive to cankers' (XIX §26, cf. I §468).

Otherwise the impossibility of reverting to the 'defilements' seems to be taken for granted here. But it appears significant that the 'attainments' are downgraded, as 'having *āsavas*', as opposed to the paths which liberate from these (Treatise V §§33 and 34). Several schools, including the Mahāsaṃghikas and Mahiṃsāsakas, reckoned these attainments of higher meditation (the infinity of space, etc.) among the 'unformed' and the consciousness in them similarly as beyond the influences of the 'formations' ('Ghosts ...' pp.170–1 and 172–3). This might suggest that an *arahant* in their view could attain these but afterwards return to the world of *saṃsāra*. The Theravāda then, admitting that they could be attained temporarily, rejected the idea that they belonged to the unformed. No temporary state, in other words, could be arahantship. The irreversible nature of the *arahant*, of course, constituted the original ground for schism when the Theravādins, maintaining it, separated from the Mahāsaṃghikas.

4. Like all Buddhist schools except the Vajjiputtakas and their offshoots, the Theravāda maintained the unreality of the 'person' (*puggala*), which they equated with the fundamental error of belief in a 'soul' or essential 'self'. As noted above, the 'emptiness' (voidness) doctrine opposed to any kind of 'soul' or 'person' or 'substance' theory is elaborately developed here as Treatise XX (cf. Kvu p.67).

5. The Theravāda and all the other schools opposed the peculiar doctrine of the Sabbatthivāda that all the *dhammas* 'exist', even all those of the past and the future. Treatise VII, on 'action', seems to bear on this by distinguishing past actions which have had their results, or are yet to have them in the future, and so on (twelve kinds according to when the result is experienced). The point is that for the Theravādin a past action (a *dhamma*) which has not yet produced its result may in a sense be said to 'exist' still, but not one which has already produced its result. The impermanence, in other words the momentariness, of all *dhammas* is of course one of the main themes of the *Paṭisambhidāmagga*. The *dhamma* theory here, as we have seen above, is transitional between those of the *suttas* and the *aṭṭhakathā*: the stress is on the impermanence and emptiness of all *dhammas* and likewise on the ability of many of them to work together in a 'single function'; the study of their individual characteristics and functions is not seen here, though descriptions or definitions are occasionally quoted, apparently from the *Dhammasaṅgaṇi* (e.g. I §568, III §§291, 317, 394, 444) as well as what could be gleaned from the *suttas* (e.g. I §§224*ff*.). The *Dhammasaṅgaṇi* classification by 'planes' and triads is known (I §§398*ff*., 404*ff*.). But the real method of explaining *dhammas* here is to assign their *atthas* to them according to the system of 'discriminations' (e.g. I §26), not yet that of the commentaries which assigns them their

individual 'characteristics', 'functions' and so on. The terms characteristic (*lakkhaṇa*), function (*rasa*) and own nature (*sabhāva*) lie ready to hand with their technical senses developed, but so far they appear to be used only for the totality of *dhammas* or for classes of them working together. In connection with 'single function' it may be noted that 'conjunction' (*saṃyoga*) of *dhammas* is a prominent feature of Theravāda doctrine (see the *Dhātukathā* especially, IB[2] 221, 223), shared with the schools which had seceded from it later but rejected by at least some of the Mahāsaṃghika group, for example the Bahussutikas (IB[2] 421).

6. Among more minor points of difference between the schools, the Theravāda rejects the 'intermediate existence' between death and rebirth (Kvu 361 *ff.*). Treatise VI on 'destinations' shows direct rebirth according to previous actions and thus affirms the school's position, against the Sabbatthivāda, Vajjiputtaka, Pubbaseliya and other schools.

7. The Theravāda holds that mental *dhammas* may be morally indifferent or 'indeterminate' as well as good or bad (the first 'triad' of the *Dhammasaṅgaṇi*, Ps I §405; IB[2] 296, against the Mahāsaṃghikas). The *Paṭisambhidāmagga* frequently touches on this classification, but it is noteworthy that its First Treatise devotes a special chapter (XVII) to clarifying its details (Ps i 79–83), showing the beginnings of the theory of the 'thought-series' which will be fully elaborated in the *Aṭṭhakathā* (IB[2] 325). The triad is presented here in a new way as three processes or 'behaviours' (*cariyā*): 'behaviour of consciousness' is indeterminate as such; 'behaviour of unknowing' is the bad 'impulsions' (passion or greed, etc.); 'behaviour of knowledge' is the good 'contemplations' and behaving without 'greed', etc. This seems to imply that consciousness (*viññāṇa*) itself is indeterminate. It is even said that cognizance (*citta*, thought) is pure by 'nature' (*pakati*) in the sense of being without defilements (Ps i 80). This seems to come close to the Ekabbohārika view, except that the latter school seems to have exaggerated it by describing thought as inaccessible to defilement (IB[2] 242). It may throw light on the Mahāsaṃghika view, if the latter held that consciousness or thought is pure, amoral or indeterminate but all other mental *dhammas* (*cetasikas*) are either good or bad. But the *Paṭisambhidāmagga* shows acts of simple perception, which involve mental *dhammas* as well as consciousness, as indeterminate. We have: 'A behaviour of consciousness for the *attha* (purpose, or rather objective or effect?) of seeing, with reference to visible objects, is an 'acting' (*kiriyā*)-indeterminate 'adverting' (*āvajjana*)'. 'Acting' (Ñāṇamoli 'functional') is one of the *Dhammasaṅgaṇi*'s two classes of indeterminate thoughts (IB[2] 308); it is simple acting or functioning which is morally neutral. The other class is 'results' (*vipāka*) of no moral consequence, presumably referred to in the

sentences which immediately follow: 'A behaviour of consciousness which is the *attha* (objective, effect, but Ñāṇamoli 'meaning') of seeing, with reference to visible objects, is eye-consciousness. One which is a 'directing onto' (the 'meaning' or effect of intention, Ps i 16), when there has been seeing, with reference to visible objects, is mind-base which is a result. One when there has been directing onto, with reference to visible objects, is mind-consciousness-base which is a result.' These four 'behaviours' are repeated for the other five senses (including the mind). 'Seeing' here is the acting of consciousness, not of the eye, hence the indirect 'with reference to' (locative case) of our translation. Mahānāma (p.292) identifies here the four successive events in a thought-series: 1) 'adverting' (*āvajjana*), 2) 'seeing' (*dassana*), namely eye-consciousness, 3) 'registering' (*sampaṭicchana*, a term not used in the text, which has only 'directing onto'), which is mind-base as a result and 4) 'investigating' (*santīraṇa*, also not in the text of Ps), which is mind-consciousness-base as a result. He would add as fifth 'delimiting' (*votthapana*) on the authority of the teachers of the *Aṭṭhakathā* (this also is mind-consciousness-base). Here the *Gaṇṭhipada* (p.145) quotes a verse found in the *Saṃyutta* Commentary (SA iii 191) listing these operations of consciousness but adding the minimal 'existence limb' (*bhavaṅga*) consciousness at the beginning and the active 'impulsion' (*javana*) consciousness at the end. The *Paṭisambhidāmagga* here brings in this last only for the 'behaviour of unknowing', i.e. of ignorance, which is an impulsion of passion, aversion, delusion or other bad *dhammas*. Thus it shows the main features of the theory of the thought-series or process of consciousness, but they are not yet fully worked out.

8. The doctrine of there being twenty-four different 'conditions' (*paccaya*) seems to be peculiar to the Theravāda and in the *Tipiṭaka* it is fully elaborated only in the *Paṭṭhāna* (IB[2] 309–12). These are not the twelve conditions of the sequence of conditioned origination, though the same word is applied to both, they are types of condition instead of particular conditions. It appears that only four of these were recognised by the Buddhists before the schisms and by the Sabbatthivāda and Bahussutika afterwards (IB[2] 223). The Sautrāntika work *Abhidharmakośabhāṣya* (p.98, Pradhan's edition) quotes a *sutta* enumerating them, but it is not found in the *Tipiṭaka* (presumably it was drawn from the Sabbatthivāda recension). Only the *Śāriputrābhidharmaśāstra* (Taishō 1548), which may belong to the closely related Dhammaguttika School (IB[2] 220), agrees with the Theravāda in having more than four, but it still draws the line at ten conditions (p.679b). They seem to be the same as *Paṭṭhāna* Nos. 1–4, 6–8 and 12–4. The *Paṭisambhidāmagga* in its Sixth Treatise applies five of the new 'conditions' of the *Paṭṭhāna*, namely 'simultaneous origin'

(*sahajāta*), 'reciprocal' (*aññamañña*), 'dependence' (*nissaya*), these three (6–8) being apparently in the *Śāriputrābhidharmaśāstra* set also, 'conjoined with' (*sampayutta*) and 'disjoined from' (*vippayutta*). The text also shows the expression 'root condition' as a synonym for the *Paṭṭhāna*'s 'cause condition' (No. 1).

The doctrine that the Buddha was omniscient seems not to have been controversial among the schools, though apparently contrary to the *suttas* (IB[2] 135–7). All Buddhists seem constrained to make this claim, no doubt because other sects, such as the Jainas and Ājīvakas, made it for their teachers and nothing less could be conceded for the Buddha. Here the Buddha's 'omniscient knowledge' is No. LXXII of the First Treatise, which 'knows without exception all that is formed and unformed' (§599). This is followed only by 'unobstructed knowledge' (LXXIII), which is the same thing and suggests the instantaneous flash of enlightenment.

The History of Abhidhamma and the Date of the *Paṭisambhidāmagga*

The date of an early Buddhist text is not something which is normally susceptible of precise determination. Most of the 'texts' are composite, so that a date can be assigned only to a part of a text or to the final codification of the parts as a whole. For the verse texts in Pali this conclusion was established in *Pali Metre* (PTS 1967). It is evidently equally true of the prose *suttas*, though not so easy to determine the parts. Where a recension of a text belonging to another school is available, parts added on either side can be detected by collation. This exposes the latest parts, added presumably after the schism which separated the two schools, but it does not carry us back to detect earlier additions. Only in rare cases where recensions of several schools are available can we work back to the time of the earliest schism, but still no further than that. Very little work has been done so far on this textual criticism of the Buddhist tradition (most of it is in IB). This section consequently is highly tentative in nature, though worth attempting as essential for the understanding of the history of Buddhism and of Theravāda.

Now whereas poems and anthologies, and probably also prose *sutta* collections, grew mainly by accretion, the *Abhidhamma*, apart from the addition of chapters to the *Vibhaṅga* or of controversies to the *Kathāvatthu*, grew more organically. For example extra 'conditions' were added, as noted above, and extra triads and dyads to the system of *abhidhamma*-analysis (on which more below). A text would then be correspondingly elaborated internally by incorporating these new classifications, though

maintaining the framework of its original *mātikā*. The *Paṭisambhidāmagga* itself is probably not all of the same date. It may have grown mostly by accretion of Treatises, 'chapters' and sections, but surely grew also organically by some expansion of its *mātikās* or 'series' and, for example, by expanding its sets of 'emptinesses' and 'understandings'.

It appears that after the First Schism, with the Mahāsaṃghikas (probably in B.C. 349, IB 214), the Theravāda School had an *Abhidhamma* in 4 sections, namely 1) With Questions, 2) Without Questions, 3) Conjunction and Inclusion and 4) Basis (conditions, sources). The first two of these correspond in content to the extant *Vibhaṅga*, the third to the *Dhātukathā* and the fourth to the *Paṭṭhāna*, though no doubt with comparatively little of the elaboration we now find in all these texts, especially the last. The distinction of with and without questions is purely formal. Thus the topics of the groups or aggregates, the sense-entrances, bases (18 *dhātus* of the senses and consciousness) and some others were elaborated in the form of questions and answers by applying to their *dhammas* some at least of the dyads (pairs of contradictories) and triads (of contraries and the neutral position between them) much as we still find done in the *abhidhammabhājaniya* and *pañhapucchaka* divisions of the present *Khandhavibhaṅga* (pp.12–69), etc. On the other hand the topics of the four bases of self-possession (mindfulness), the exertions, bases of power (*iddhi*), the way (path) and so on were expounded simply by quoting relevant passages from the *suttas* (cf. the *suttantabhājaniya* division of the present *Satipaṭṭhānavibhaṅga*, pp.193–202). In the present *Vibhaṅga* these two types of topic have been put together in one book: as far as possible both types of analysis are applied to all the topics in order to produce a consistent system.

A collation of all the available sets of dyads and triads (in the *Dhammasaṅgaṇi*, the Sabbatthivāda *Prakaraṇapāda*, the **Śāriputrābhidharmaśāstra* and the Bahussutika **Tattvasiddhiśāstra*; we have no space for the details here, which would carry us too far from our immediate concern) indicates that even before the First Schism (the Bahussutikas being a branch of the Mahāsaṃghikas) there was a set of twelve dyads and three triads (the first triad being 'good', 'bad' and 'indifferent' as it is even now in the *Dhammasaṅgaṇi*). At that time, the **Tattvasiddhi* seems to confirm (IB^2 222), there was a With Questions and a Without Questions *Abhidhamma*, probably concluding with a short section on four 'conditions'. The Conjunction and Inclusion section may have been an innovation by the Theravāda afterwards.

But in addition to this, which seems to have been the *Abhidhamma* in the strict sense, there very likely were certain other texts related to it but

also closely related to the *Suttanta*. These would be an elaboration of the *Saṃgīti Suttanta* (with quotations from other *suttas* to explain the *dhammas* listed in it) and an early version of the *Peṭakopadesa* on how to interpret *suttas*. The Sabbatthivāda School had a *Saṃgītiparyāya*, extant in Chinese and extensive Sanskrit fragments, as an *Abhidhamma* text, though the Theravāda has not preserved such a work. The Paññatti-vāda branch of the Mahāsaṃghikas had a text in their *Abhidhamma* which appears to correspond to the *Peṭakopadesa* and thus to confirm the antiquity of such a text (IB^2 278; it is ascribed to Mahākaccāyana, as is the Theravāda text). At this point a question suggests itself: if there was an elaboration of the *Saṃgīti Suttanta*, which in fact is an enormous *mātikā*, to produce a text of an *Abhidhamma* type (though without the strictly *abhidhamma* analysis), was there not also an elaboration of its sister text, the *Dasuttara Suttanta*, a similar *mātikā* though with the *dhammas* classified practically as to be abandoned or developed, etc., as well as simply understood? We shall try to answer this question in the course of our investigation which follows.

The original Theravāda School after the First Schism may thus have inherited from pre-schism Buddhism an *Abhidhamma* (proper) in three sections (to which they added another on conjunction and inclusion shortly afterwards) and possibly three semi-*abhidhamma* texts more closely related to the *suttas* and to commentaries *(aṭṭhakathā)* on the *suttas*: **Saṃgītipariyāya*, **Dasuttarapariyāya* and *Peṭakopadesa*.

Only three *Abhidhammas* of schools developed from this original Theravāda seem now to be extant: the Pāḷi of the Mahāvihāravāsins or Theravāda in the narrow sense of the school which retained the original name; the Sabbatthivādin seven texts of which some fragments are available in Sanskrit and the whole in Chinese and Tibetan translations; and the **Śāriputrābhidharmaśastra* in a Chinese translation (Taishō 1548), which is conjectured to belong to the Dhammaguttaka School (IB^2 220). This last is very archaic in appearance and contents, being in the old four sections and providing our main evidence for what these were. It is noteworthy that its Without Questions section includes a chapter on the topic of the persons (*puggalas*), similar in content to the entire *Puggalapaññatti* of the Pāḷi.

Like the *Vibhaṅga*, the corresponding *Dharmaskandha* of the Sabbatthi-vāda does not contain a *puggala* chapter. It appears that some branches of the Theravāda School removed the *puggala* chapter some time after their schism with the Vajjiputtakas (who were the original Puggalavādins) *c*. B.C. 286 (IB^2 240), though the conservative Dhammaguttakas retained it. The Sabbatthivādins suppressed this *puggala* chapter altogether. The Theravāda

proper removed it from their eventually constituted *Vibhaṅga* but kept it as a separate text. Why? Because the debates at the time of the Vajjiputtaka schism and their subsequent deliberations recorded in the *Kathāvatthu* had led them to the conclusion that the *puggala* had no reality, was not one of the *dhammas* but a mere 'concept' (*paññatti*). Consequently it was not proper to discuss it among the real *dhammas* of the *Vibhaṅga*, the 'groups' and so on, the ultimate realities. The very title of the new book into which this chapter was made, the 'Concept of a Person', brands the topic as unreal. The text itself bears traces of its original position among the *Vibhaṅga* chapters, for it begins: 'There are six concepts: the concept of group, the concept of sense-entrance, the concept of base, the concept of truth, the concept of faculty, the concept of person'. In this preliminary *mātikā* it then lists the groups and the rest, but after listing the persons the text goes on to explain only the latter in detail. The Commentary explains that the first five kinds of concept are 'instantiated concepts' (*vijjamānapaññatti*), 'concepts being found' or 'occurring', in other words there are realities (*dhammas*) corresponding to them, of which they are the names. The concept of a person, on the other hand, is 'not instantiated' (*avijjamāna*), no reality is found and it is a mere name. It is a mere concept 'based on' (*upādāya*) the groups (see PugA 171–6, especially the last, and Kvu 34–45).

The *Kathāvatthu* discussion on the 'person' was evidently elaborated in this same period, but that text spans the whole history of the schisms down to the 1st century B.C. or even later. The *Yamaka*, incidentally, presupposes the logic of the *Kathāvatthu* and is at any rate later in its original conception than the 'person' discussion.

The *Abhidhamma* of the Vajjiputtakas themselves does not appear to be extant, but according to Paramārtha it was in nine sections (see Lamotte, *Histoire du Bouddhisme Indien* p. 209). It is not stated what these were, but they were known as the *Abhidhamma* of Sāriputta, just like the text in four sections which we have suggested is a Dhammaguttaka work. If one assumes these derivatives from the original Theravāda *Abhidhamma* shared a common kernel, one may suggest that the nine sections included the four, taken perhaps as five by separating the Conjunction and Inclusion as two sections, as was done by the Kassapikas (IB² 221). There is an obvious possibility that the remaining sections of the Vajjiputtaka *Abhidhamma* were simply those we know to have been included in the *Abhidhamma* by some schools (*Saṃgītipariyāya*, *Peṭakopadesa*), our hypothetical *Dasuttarapariyāya* (the *Dasuttara Suttanta*, like the *Saṃgīti Suttanta*, is ascribed to Sāriputta, D iii 272 and 292) and lastly a controversial text maintaining the 'person' doctrine, a counterpart of the *Puggalakathā* in

the *Kathāvatthu*. If that is so, the Theravāda in that period should have had a similar set of texts: the four (or five) sections called *Abhidhamma* later by the Dhammaguttakas (and *Sāriputtābhidhamma* extant, which may be the same thing) and Kassapikas, but also three more texts, conjectured to be the *Saṃgīti*, *Dasuttara* and *Peṭaka*, besides the prototype of the *Kathāvatthu*. There were apparently disagreements as to whether these were *Abhidhamma* or just commentary (on *suttas* embodied in them). Some perhaps considered the number seven the proper total of 'sections' or texts of *Abhidhamma*, since later the Theravāda and Sabbatthivāda are agreed on this. If so, they maintained it by amalgamation, division and substitution. The *Peṭakopadesa* was apparently pushed out, making a place for the growing *Kathāvatthu*.

The book which has really dominated the Theravāda *Abhidhamma* tradition as we know it is the *Dhammasaṅgaṇi*, a text quite unknown, apparently, to the other schools. It enumerates and describes the *dhammas*, applies the triad and dyad analysis to them and further classifies them as 'thought' (*citta*), 'mentals' (*cetasika*), 'matter' and *nibbāna* and in other ways. It may embody some older material, but is probably later than the Sabbatthivāda schism (*c*. B.C. 237, IB[2] 273). It was placed first in the standard order of the texts. Now the *Saṃgītiparyāya* of the Sabbatthivāda likewise enumerates *dhammas* (from the *Saṃgīti Suttanta*), but explains them by quoting other *suttas*, often duplicating explanations in the *Dharmaskandha-Vibhaṅga*. The Theravāda, following our hypothesis above, would have had such a text. If so, they discarded it in favour of the new *Dhammasaṅgaṇi* as a far more systematic account of the *dhammas*, described by listing synonyms and what were later called 'characteristics' (*lakkhaṇa*) and classified according to the *abhidhamma*-analysis and an elaborated version of the 'groups'.

That leaves our hypothetical *Dasuttarapariyāya* as another enumeration of *dhammas*, more sophisticated than the *Saṃgīti* in that they are classified in certain ways, but tending towards the practical rather than the theoretical. If such a text existed, it too was pushed out of the *Abhidhamma*, thus making a place for the *Yamaka* as well as the *Dhammasaṅgaṇi*.

But of course such a text does exist. It is the first part of the *Paṭisambhidāmagga*, followed as we have seen by many other discussions. It is not an *Abhidhamma* text, though as has several times been pointed out it might very well have been (even the sections beginning 'thus I have heard' could be taken simply as quotations from *suttas*). Instead it has been tacked on to the *Khuddaka Nikāya* with such evidently late texts as the *Mahāniddesa* and *Apadāna* (in Burma also the *Peṭakopadesa*). As a whole, the *Paṭisambhidāmagga* appears very late, some indications of this having

been noted above. Moreover what we have taken to be its main theme, the sudden attainment of enlightenment, appears to be a response to the controversies of the schisms. Some Theravādins, working out how enlightenment was attained as described, for example, in the *Dhammacakkappavattana Suttanta*, applied the apparently new theory of the four discriminations as found, presumably, in the *Aṅguttara*. It should be noted here that the Sabbatthivādin *Dharmaskandha* and the (?)Dhammaguttaka *Śāriputrābhidharma* do not contain a chapter on the discriminations, though the corresponding *Vibhaṅga* has one. Evidently this was added to the Theravāda *Vibhaṅga* after the schisms (the Dhammaguttakas separated about 200 B.C., though no exact date seems to be recorded). From what we have observed above, this *Vibhaṅga* chapter is later than the corresponding part of the *Paṭisambhidāmagga*, which may then have been composed about the time of the Sabbatthivāda schism (*c.* B.C. 237?), since the Sabbatthivādins (among others) maintained that insight comes gradually (Kvu 212 and Commentary p.58).

If our hypothetical *Dasuttarapariyāya* already existed, it was taken as an introductory practical list of *dhammas* outlining the way to enlightenment with some explanation of its details (i.e. Chapter I of the First Treatise here, Ps i 4–42) and the new discussion on how enlightenment was attained was annexed to it. The work underwent considerable further expansion to become the *Paṭisambhidāmagga* as we have it, some of which may have taken place before this joining of the *Dasuttara* and 'discrimination' material. Since the *Dasuttara* material may be seen as culminating in the actual 'realization' of those *dhammas* which lead to *nibbāna*, it would be natural to supplement this knowledge 'heard' or 'learned' with other 'knowledges' to be combined in the attainment of enlightenment. The most prominent among these would seem to be those later known as the 'insight knowledges' as a further clarification of the way to *nibbāna*. As we have seen, these became the Theravāda's standard formulation of the details of how *nibbāna* is attained. Abstracting from all the incidental details collected around the main theme of the work, the essential link between the many knowledges and *dhammas* of the way and the Treatise on the Discriminations is then the 'coupled' serenity and insight of the *Yuganandha Suttanta*, practice and theory, emerging as sketched above. As has been pointed out, the resulting work is practical, not purely theoretical and analytical like the *Dhammasaṅgaṇi*. Perhaps for that reason it could not stand in the *Abhidhamma*. Like the original *Dasuttara Suttanta*, the final *Paṭisambhidāmagga* was still ascribed to Sāriputta.

Within the above broad outline, we may note a few further clues to the dates of the *Paṭisambhidāmagga* and its parts. The whole of it, of course,

presupposes much of the *Suttanta Piṭaka*, just as any *Abhidhamma* text does. In fact its Third Treatise refers by name to *Suttantikavatthūni* (i 189, Tr. III §392), 'grounds in the *Suttanta*', showing that at least the author of that part did not consider it a *sutta* but as commentary or *abhidhamma*. In addition to the fundamental *Dasuttara*, *Yuganandha* and *Dhammacakkappavattana Suttantas*, many others have been identified in the translation as sources of quotations, notably the *Brahmajāla*, the *Mahāsatipaṭṭhāna*, several *Saṃyuttas* on the main topics, many miscellaneous *Aṅguttara* passages and the *Suñña Sutta* (S iv 54). Nearly all the thirty Treatises have some such *sutta* basis.

Except for the Treatise on the Discriminations, *Paṭisambhidāmagga* treatises on the same topics seem to supplement rather than to duplicate the chapters of the *Vibhaṅga*, in other words they appear to presuppose the *Vibhaṅga* (or its constituent sections) in some form. Treatise XIX (on the *balas*) seems to make up a deficiency in the *Vibhaṅga* by discussing one of the original *mātikā* topics strangely missing from the early *Abhidhamma*. As already noted, Treatises I and III in their present form appear to quote descriptions or definitions from the *Dhammasaṅgaṇi*. But the work does not seem to be acquainted with the fully elaborated system of triads and dyads (only the 'first triad', which is very ancient) and some of the other sophistications of the *Dhammasaṅgaṇi*. Since the descriptions of *dhammas* may be older than the final *Dhammasaṅgaṇi* text, a substantial part of the *Paṭisambhidāmagga* may have been elaborated in the same period, parallel to it and using some of its contents in an earlier form. This would mean the latter part of the 3rd century B.C. That brings us close to the date suggested just above for the central discussion on insight coming all at once, not gradually (time of the Sabbatthivāda schism, *c.* B.C. 237). It seems unlikely that any part of the *Paṭisambhidāmagga* was composed before that time, except for our hypothetical *Dasuttarapariyāya* (which possibly had already undergone some elaboration through the addition of the stages of insight and the 'emergence' of the path, perhaps up to Chapter XIV, but Chapters XVII and XVIII take us into a later stratum of ideas).

But some parts of the *Paṭisambhidāmagga* appear to be later than the *Dhammasaṅgaṇi* as a whole, bringing in some later concepts which have been discussed above, namely 'own nature' (*sabhāva*), *rasa* in the sense of 'function', the 'behaviour' of consciousness and the beginnings of the theory later known as the 'thought-series', including 'impulsion' (*javana*), and some of the 'conditions' of the *Paṭṭhāna*. These probably take us into the 2nd century B.C. at least. That would be the likely period for the elaboration of Treatise XX (on emptiness, using the term 'own nature') and of Chapter XVII of Treatise I (behaviour of consciousness). Treatise

XXI on the 'great understanding' uses 'impulsion' of a good *dhamma* (understanding), whereas I.XVII uses it only of bad *dhammas* (passion, aversion, etc.), and whatever the significance of that may be this Treatise must be late. Three of the new conditions mentioned in Treatise VI are accepted also in the *Śāriputrābhidharma*, but the other two are not and thus suggest a date after the separation of the school to which that work belongs from the Theravāda. If we are right in taking that school to be the Dhammaguttakas, then we are brought into the 2nd century B.C. for Treatise VI. *Rasa* in the sense of 'function' is used more widely, including Treatise XI where the 'coupling' of serenity and insight is discussed and some anticipations of this: Treatise I Chapter XXIII (a mere mention counted as a separate knowledge and chapter) and much earlier in §§23, 24, 134 (described in detail) and 135. This might seem to make Treatise I as a whole very late, but it is possible that it is the result of the grafting on of the 'coupling' of serenity and insight to the work as the final main stage of its evolution, the final synthesis of the 'knowledges' and 'discrimination' as suggested above. The concept of 'single-function' (*ekarasa*) seems to have been invented specifically to explain the joint working of serenity and insight, borrowing the term *rasa* from *vimuttirasa* which, as mentioned above, Mahānāma reads with double meaning in Treatise X (Ps ii 88). It was then extended to other *dhammas* working together. Single-function as an *attha* (object or 'meaning') thus became part of the *mātikā* 'B' to which serenity and insight had been added and was repeated in many places where this was touched on (it was the old 'without questions' *mātikā* expanded). Thus this is a case of what we called above 'organic growth' internally to Treatise I and in a few other places (Treatise XIII §23, Treatise XXIII §2). With that final revision, using the integrating concept of single-function, the *Paṭisambhidāmagga* stood practically complete.

Treatise XXIII on *abhisamaya* ('convergence', insight) presupposes the forms of debate and the logical terminology of the *Kathāvatthu*: *hañci* ... *tena hi* and so on (Ps ii 215*ff.*). The Treatise concludes with a remarkable argument (ii 217–8, §11) to the effect that neither a past defilement, nor a future defilement, nor a presently-arising defilement, is abandoned. This seems to go beyond some of the *Yamaka* discussions involving oppositions of times in the direction of the Madhyamaka (IB^2 384–6), though the argument is not quite the same. Here 'presently-arising defilement' and 'abandoning' are mutually contradictory and therefore cannot occur together. There the underlying problem is the concept of time itself, or of process. Here the solution to the apparent paradox, in which obviously past defilements also cannot now be abandoned, since they have already ceased, and future defilements do not yet exist, is not that enlightenment

and *nibbāna* are unattainable but simply that the cause or condition for the arising of defilements must cease, whereupon future defilements will not arise (in accordance with the four actualities and the path). Presenting this matter as a paradox is purely a literary device, a figure of speech, just like the paradoxes in the *Prajñāpāramitā Sūtras*. Clearly the paradoxical argument is not properly formulated when it is pointed out that if presently-arising defilements are abandoned then an impassioned (person) abandons passion. Nāgārjuna (2nd century A.D.) seems to take this up in *Mūlamadhyamakakārikā* Chapter VI: 'If there were an impassioned (person) before passion, without passion ...'. Of course for either Theravāda or Madhyamaka there is no 'person', no agent, simply *dhammas* such as passion momentarily occur or do not occur according to conditioned origination and the four actualities. The argument we find in the *Paṭisambhidāmagga* seems to show the trend in dealing with such sophistical refutations, from what we find in the *Kathāvatthu* and *Yamaka* to Nāgārjuna, with the *Prajñāpāramitā* (IB² 365–72) as a conspicuous feature on the way. Treatise XXIII would thus be later than the *Yamaka* and may have been added as late as the 1st century B.C., when perhaps the *Prajñāpāramitā* texts began to be elaborated (IB² 354, 365) among the Pubbaseliyas, etc.

The immediately preceding Treatise on (supernormal) power (*iddhi*) mentions, as one form of this, the 'science' of the *vijjādharas* (wizards or 'masters of science'), including the power of flight (Ps ii 213). These 'wizards' do not seem to be mentioned in connection with *iddhi* in other *Tipiṭaka* texts, though there is at least one reference to them in the *Jātaka* (v p.496), with a 'science' giving invisibility. Since 'wizards' are not conspicuous in Indian literature until after Guṇāḍhya's great novel about them (see *Indian Kāvya Literature* Vol. II, Chapter XIV, §§669–70 for the date probably in the 2nd century B.C.), their mention suggests relative lateness, but no definite date.

The last question to investigate here is whether a final limit can be put on the composition of the *Paṭisambhidāmagga* in all its parts. We have suggested above that there were major additions in the 2nd century B.C. and possibly some small ones in the 1st century B.C. But can a line be drawn there? The way in which the *Buddhavaṃsa* and *Apadāna* casually bring in the terms *sabhāva* and *rasa* (see above), as regular and familiar aspects of the knowledge of a *buddha* or a monk, indicates that the system of concepts reflected in the final main phase of development of the *Paṭisambhidāmagga* was well established by the time those texts were composed. Moreover a refrain at the end of each *apadāna* brings in the four discriminations at the climax of enlightenment. In fact the compound 'own nature, function and characteristic' implies a phase of definitions

posterior to the *Paṭisambhidāmagga* as a whole (likewise *saṅkhārānaṃ sabhāvattaṃ*, the 'own-nature-ness of the forces', Bv IV 31).

In *Pali Metre* (p.4) it is stated that the Canon cannot be later than the 2nd century B.C., because the Old Sinhalese *Aṭṭhakathās* as well as the *Pāḷi* were reduced to writing in the 1st century B.C. (on the Sinhalese *Aṭṭhakathās* see Adikaram and IB[2] 322). Only a few verses not commented in the *Aṭṭhakathās*, and the *Parivāra*, may be a little later (the *Parivāra* added before the *Aṭṭhakathā* discussions were closed in the 1st century A.D., including comment on it). Such uncommented verses are found in the *Buddhavaṃsa*, according to Adikaram (p.38), but they do not affect our argument concerning the *Paṭisambhidāmagga*. It seems there was an Old Sinhalese *Aṭṭhakathā* on the *Buddhavaṃsa*, which latter thus existed in the form indicated by Adikaram by the 1st century B.C. For the *Apadāna* the position is not so clear. There is no evidence that there was any Old Sinhalese commentary on that text, which itself is almost a commentary on the *Theratherīgāthā*. The same is true of the *Mahāniddesa* (and the *Paṭisambhidāmagga* itself), but that text is named as the one almost lost, which thus helped to precipitate the writing down of the *Pāḷi* and *Aṭṭhakathā* in the 1st century B.C. (Adikaram p.76). Such texts, therefore, did exist in the 1st century B.C. apparently without being given commentaries (even the *Theratherīgāthā*, *Udāna* and *Itivuttaka* apparently had no commentaries, apart from the *Apadāna* on the first, but their antiquity is established on metrical grounds and by recensions existing in other schools of Buddhism). In fact the Majjhimabhāṇakas did not regard the *Apadāna*, *Buddhavaṃsa* and *Cariyāpiṭaka* as canonical, though the Dīghabhāṇakas did (Adikāram p.27). Perhaps the *Paṭisambhidāmagga*, like the *Mahāniddesa*, was looked upon as a kind of commentary on the *sutta* passages quoted in it and as thus requiring no further commentary. Regarding the *Cariyāpiṭaka*, its fragmentary state when Dhammapāla I wrote his commentary on it indicates that a great part of the text had been lost, the most probable time for which is evidently the disastrous 1st century B.C. again, before what could be recovered of it was written down.

All these bits of evidence seem to confirm that the whole *Tipiṭaka* existed and was closed by the middle of the 1st century B.C. or earlier. This partial break in the tradition is also indicated by the loss of the knowledge of the ancient metrical usages after that time, the commentaries being unable to restore the proper readings of canonical verses on the basis of metrical criteria (*Pali Metre* p.14). Since the *Buddhavaṃsa* and *Apadāna*, though late, still show the old system (which often contradicts the orthography of the written manuscript tradition), we may conclude that no serious additions were made to them after the 1st century B.C.

In other words, like the entire *Tipiṭaka* except for the (prose) *Parivāra*, they were composed in India in the oral tradition before that date. This appears to establish that the last main stage of composition of the *Paṭisambhidāmagga* (complete with the single-function of serenity and insight and the Treatise on Emptiness) took place in the early or mid-2nd century B.C. Only the Treatise on 'Convergence' (*abhisamaya*, XXIII) and possibly other very minor additions may have been made after that, being then contemporary with the *Buddhavaṃsa* (late 2nd century B.C.?) and *Apadāna* (early 1st century B.C.?). The *Buddhavaṃsa*, incidentally, mentions the 'seven *pakaraṇas*', evidently the seven books of the *Abhidhamma* as codified by the 2nd century B.C. (XXIV.6).

Our hypothesis about the stages of development of the *Paṭisambhidāmagga* may be summarised as follows:

B.C.	
	**Dasuttarapariyāya* (approx. Tr. I, Ch. I)
349	Mahāsaṃghika Schism
(286)	Elaboration of stages of insight and emergence of the path to *nibbāna* (I, Chs. II–XIV)
237	Sabbatthivāda Schism
	'*Paṭisambhidāmagga*' (Tr. XVI and related material such as Tr. XVII joined with Tr. I and setting out the path to enlightenment)
c. 200	Dhammaguttaka Schism (also Mahiṃsāsaka and Kassapika, leaving the Theravāda proper)
	Vibhaṅga chapter on the discriminations
	Single-function of serenity and insight (Tr. XI) brought in to complete the system, with extensive revision of Tr. I and addition of much other new material (Trs. VI, XX, XXI, etc.)
100	Tr. XXIII

The *Paṭisambhidāmagga* and the later history of Theravāda

There is no need here to recapitulate the history of Theravāda in Ceylon as outlined by Ñāṇamoli in his Introduction to his translation of the *Visuddhimagga* (esp. pp.xi*ff.*) and by Adikaram. It is evident from the materials used by these two scholars that during the century or so after the writing down of the *Pāḷi* and *Aṭṭhakathā* in the reign of King Vaṭṭagāmaṇi (and particularly during the reigns of his successor Mahācūḷa and then Kūṭakaṇṇa and Bhātikābhaya, the latter two probably spanning the first half of the first century A.D.: there are chronological discrepancies and Ñāṇamoli dates them 45 years earlier than our reckoning) the School first

concentrated on preserving and codifying its texts, in particular finalising its *Aṭṭhakathā* by incorporating the decisions of the teachers of those reigns.

The last king mentioned in the *Aṭṭhakathā* is Vasabha (consecrated in A.D. 110 according to our chronology, but in 66 according to that followed by Ñāṇamoli), during whose reign lived Mahāpaduma (VinA ii 471). Nagai (JPTS 1917–9 p.74) has argued that Upatissa, the author of the *Vimuttimagga*, lived about this time because he had a pupil named Mahāpaduma. But that is inconclusive since both names are quite common, moreover the *paramparā* of teachers he gives (from *Parivāra* 3 or VinA i 62–3) in fact ends in the 1st century A.D. and the Upatissa named in it lived about 40 B.C. in the time of Vaṭṭagāmani (see also *Sāratthadīpanī* S[e] p.126). It is quite possible that the Upatissa supposed to have composed the *Vimuttimagga* was the first Sāriputta, to whom so many *abhidhamma* and related books are attributed. It is also quite likely that the *Vimuttimagga* is a work of the Abhayagirivāsin or Dhammaruci School, not by any of the known *theras* of the Mahāvihāra tradition (see p.238, f.n.3, of its translation by Ehara *et al.*). This work is earlier than Buddhaghosa, who clearly took it as a model for his *Visuddhimagga*. In about 30 places the translators (Ehara, Soma and Kheminda, Weerasuriya, Colombo,1961) have identified passages in the Chinese version as quotations from or parallels to the *Paṭisambhidāmagga*, so that that text, or a very similar one, was known to Upatissa. It is curious that four passages which appear to be direct quotations from the *Paṭisambhidāmagga* are referred to by Upatissa as 'in the *Abhidhamma*'. This confirms the supposition that the *Paṭisambhidāmagga* was originally an *Abhidhamma* text and suggests that the Abhayagirivāsins after their schism in B.C. 38 restored it to that position. It should be noted that Upatissa also gives definitions first known to us in the Commentary on the *Dhammasaṅgaṇi* (*Vimuttimagga* translation p.230), with the *rasa*, etc., showing his closeness to the Theravāda. He is familiar with the 'stages of insight' (pp.286–302), quoting the *Paṭisambhidāmagga* (as *Abhidhamma*) on *gotrabhū*.

Ñāṇamoli has discussed the Commentaries and the *Visuddhimagga* of Buddhaghosa at length in the Introduction to his translation of the latter. He notes there (p.xxx) that the *Visuddhimagga* quotes 'freely' from the *Paṭisambhidāmagga*, a statement corroborated by references throughout his translation. The *Paṭisambhidāmagga*, as we have seen, starts with the 'knowledges' or learning required for the way or path, the correct understanding or insight which will result in freedom from mistaken attachments. Virtue and concentration are brought in incidentally as if part of this theory. But it gradually appears that all this is preliminary to the ultimate

topic, namely 'discrimination', what happens when one attains enlightenment. Unifying the whole work we find the 'coupled' serenity (concentration) and insight (understanding), their 'single-function' which will be generalised to make a single-function of all the principles of the path, a single ultimate intuition of enlightenment. Serenity and insight are indivisible.

Buddhaghosa in the *Visuddhimagga* treats the path more analytically and separates its parts or factors. Virtue is taken up first, then concentration (reviving the older term instead of 'serenity') and finally understanding (again the older term), which is dealt with at great length embodying the essentials of the *Dhammasaṅgaṇi* and the *Paṭṭhāna* (the 24 conditions in detail, for example). Nevertheless the work ends with a detailed presentation of the purification of 'view' *(diṭṭhi*, XVIII and XIX, of 'materiality-mentality', the understanding of not self and causality), of 'knowledge and vision of what is the path and what is not the path' (XX, several *Paṭisambhidāmagga* topics including the eighteen principal insights and contemplation of rise and fall, etc.), of 'knowledge and vision of the way' (*paṭipadā*, XXI, the 'eight' (insight) knowledges and knowledge in 'conformity' (*anuloma*) with 'actuality'), of knowledge and vision (simply, XXII, the 'change-of-lineage', the four paths and four fruitions, the factors of enlightenment, the four 'functions', namely full understanding, abandoning, realizing and developing, operating in a single moment penetrating the four actualities) and the concluding 'benefits' of this development of understanding (XXIII, the fruition of arahantship). All this is still understanding, but it is shown as a practical instrument of 'purification' attaining *nibbāna*. This is just the approach of the *Paṭisambhidāmagga*, where the whole of this purification by insight is set out in Treatise I, Chapters IV–X, supplemented by XI–XIV on the paths and fruitions culminating in arahantship. Most of it is not found in the seven *pakaraṇas* of the *Abhidhamma*, which are purely theoretical. 'Vision' or 'seeing' here means cognition.

Thus Buddhaghosa appears to follow the *Paṭisambhidāmagga*, but he completely rearranges the material according to his threefold scheme, which is almost a fourfold scheme (i.e. virtue, concentration, theoretical understanding, practical understanding). He incorporates much *Abhidhamma* material which the *Paṭisambhidāmagga* omits or severely abridges in favour of its own 'insight'. As culmination he brings out 'purification' (as indicated by the title of his work) or insight leading to *nibbāna*, like the part of the *Paṭisambhidāmagga* to which we have just referred, not enlightenment which is the subject of this work as a whole. Thus though he did not write a commentary on the *Paṭisambhidāmagga*, he used it as a foundation for the *Visuddhimagga*, his general review of doctrine and the

path which forms the central statement and reference point for all his separate commentaries on the *Suttanta*. Perhaps he saw the *Paṭisambhidāmagga* itself in a similar relation to the actual *Suttanta*, as a central controlling statement.

The *Suttanta Piṭaka* is discursive and disorderly when we read it as a written text, because of course it was not in origin a written text but a memorised oral one. It was to be memorised first, studied later when all its text was clearly remembered (if not the whole *Suttanta*, at least the major part of an *āgama* which covered a sufficient body of doctrine, as worked out by the *bhāṇakas*). Its real 'order', then, is not the succession of the text but the fact that it all tends to the exposition of the single doctrine of the four truths or actualities. The *Paṭisambhidāmagga* is no exception to this rule for oral texts. It is painfully obvious to a reader that it was not planned to be read. It is, so to say, to be swallowed whole (memorised) and then ruminated over as long as may be necessary for complete understanding. On the other hand the commentaries, as we have them in Pali and probably as they were first written out in Old Sinhalese in the 1st century B.C. and the 1st century A.D., being arranged as written texts are more systematic. Since they follow their *Pāḷi*, this systematisation is limited, but the need for it was effectively satisfied by the *Visuddhimagga* which followed its own progressive order.

Mahānāma's Commentary (6th century A.D.) on the *Paṭisambhidāmagga*, having the advantage that its *Pāḷi* is a single text, not a mechanical collection of *suttas*, seeks to present the text as a systematic and orderly exposition of the way to arahantship, each topic leading necessarily into the next. In other words Mahānāma tries as it were to reduce the oral text to a written text. This of course is done by supplying lengthy expositions in the Commentary to smooth out the rough statements and often to extend them with elaborations hardly to be expected from the scant indications of the text. In doing this, Mahānāma borrows long passages from the *Visuddhimagga*, legitimate enough if the latter work is considered as itself largely a commentary on the *Paṭisambhidāmagga*. In a way Buddhaghosa's material is thus restored to its proper place. The *Paṭisambhidāmagga* is rounded out as a complete and thorough exposition of the way, lacking only a few details given in the *Visuddhimagga* but on the other hand replacing these with more details of its own. It is now not just a prototype for the *Visuddhimagga* but an alternative and comprehensive version, apparently for the Khuddakabhāṇakas. Why study the *Visuddhimagga* if you have the *Paṭisambhidāmagga* in your own *Nikāya*? Just provide it with an adequate commentary, which Buddhaghosa had not done and which apparently did not exist in Sinhalese either (which no doubt is why Buddhaghosa did

not produce a Pali version). We shall examine Mahānāma's commentary below.

The writing of the very scholarly anonymous *Gaṇṭhipada*,[1] a kind of sub-commentary on Mahānāma's work, shows the importance of the *Paṭisambhidāmagga* in the 9th or 10th century, its probable date (it applies the concepts of the early *ṭīkās*, such as Dhammapāla II's, and is quoted by Aggavaṃsa in his *Saddanīti*, 12th century, for an authoritative example of correct Pali usage, pp.753–4). It is still more systematic than Mahānāma and understands enlightenment through the concepts of the later Theravāda epistemology, with the two means of knowledge, sensation (*paccakkha*) and inference (*anumāna*) (p.34). *Nibbāna* is attained through the knowledge of the two characteristics, the 'own' and the 'universal' (pp.55*ff*., with a poetic elaboration on cessation). What is here called the 'universal characteristic' is impermanence, unhappiness and non-soul, exactly the basis of insight as explained in the *Paṭisambhidāmagga* itself. But the 'own' or 'particular' characteristics of all principles are brought in from the *Dhammasaṅgaṇi* and especially the commentarial system. The *Gaṇṭhipada* takes the *Paṭisambhidāmagga* as itself a thoroughly systematic presentation of its science, connecting its very first word, 'the ear' (*sota*, the sense of hearing), with the ultimate theme of 'discrimination', specifically the 'discrimination of meaning (*attha*)' (p. 24). As its professed aim is the explanation of 'knotty words', the *Gaṇṭhipada* mostly takes the form of annotations to words or phrases obscure in form or in reference, not of continuous exposition. But these serve to integrate every part of the text and commentary (PsA) into the system. Some more of its details will be discussed below.

It has been observed above that Buddhadatta in his manual *Abhidhammāvatāra* has summarised the *Paṭisambhidāmagga* stages of insight, or the 'purifications' leading to *nibbāna*, in much the same way as Buddhaghosa. In his Eighteenth Chapter he has also, following the exposition of concentration, defined understanding as 'insight' and then explained it as fourfold according to the four discriminations, thus connecting the system of insight directly to the *Paṭisambhidāmagga*. At the end of his exposition of this way to *nibbāna* he brings in the four 'functions', namely full understanding, abandoning, realizing and developing, taken over by the *Paṭisambhidāmagga* from the *Dasuttara*, and follows our text in relating them severally to the four 'actualities' unhappiness, origination, cessation and the way and stating they must function simultaneously in one moment (XXIII, p.132). Thus the whole *Paṭisambhidāmagga* system of insight

[1] *Paṭisambhidāmaggagaṇṭhipadatthavaṇṇanā*, ed. Ariyavaṃsa, Semage, Colombo, 1967.

based on concentration (serenity) leading to the moment of *nibbāna* is shown as the culmination of the theory of Abhidhamma set out in his previous chapters. Dhammapāla (II, presumably the same as the author of *ṭīkās* in about the 9th century A.D.) abridges this way to *nibbāna* much further in his *Saccasaṅkhepa*, following Buddhaghosa.

Anuruddha of Ceylon seems to have summarised his *Abhidhammattha-saṅgaha* from Buddhadatta, but in the ninth chapter on the insights and purifications he introduces the topic as 'development' of serenity and insight, using the terms of the *Paṭisambhidāmagga*. He presents this development consisting of serenity and insight elaborately in his *Nāmarūpa-pariccheda* (Chapters VIII–XIII), with the four discriminations (verses 1507 and 1827*ff.*), the four functions (1791) penetrating the actualities in one moment (1797) and the four discriminations as climax at the conclusion of the manual with the 'coupling' of serenity and insight (1839) whereby cessation (*nibbāna*) is attained.

The date of Anuruddha of Ceylon is not known but is earlier than the latter part of the 12th century, when commentaries began to be written on his works. These and the numerous commentaries on other Abhidhamma manuals mark the next stage in Theravāda philosophy, to be followed by the intensive study of the *Abhidhamma* in Burma in and after the 15th century, but it would carry us too far to pursue the concepts of the *Paṭisambhidāmagga* further.

Mahānāma

The commentator on the *Paṭisambhidāmagga* says in his concluding verses that the work was completed three years after the death of King Moggallāna, when the author was living in the Mahāvihāra in a cloister (*pariveṇa*, see PTC) built by the Minister Uttara. This Uttara is presumably the General of Moggallāna I mentioned in the *Cūḷavaṃsa* (XXXIX. 58) for building a meditation hall (*padhānaghara*, see MA i 78) named after himself. The History also mentions (XXXIX.42) a monk named Mahānāma as receiving a monastery built by the King himself, but since this and the monastery he came from are different from the Mahāvihāra it does not appear that this is the same Mahānāma. The probable date of King Moggallāna I being A.D. 496–513, we get 516 as the date of completion of Mahānāma's *Saddhammappakāsinī*. There is nothing to suggest that this Mahānāma was the same as the author of the *Mahāvaṃsa*, who according to Ceylon tradition was the uncle of King Dhātusena (A.D. 460–78), the father of Moggallāna I (Malalasekera, *The Pali Literature of Ceylon*, p.140). The name was a common one among monks of that period.

The chronological relationship between Mahānāma and Dhammapāla I is not yet clear, though a detailed collation of their commentaries might reveal whether either of them knew the other's work. So far, the impression is that they worked independently, both using the works of Buddhaghosa. The writing of a commentary on the *Paṭisambhidāmagga* might seem an obvious sequel to the *Visuddhimagga*, especially to a Khuddakabhāṇaka, as suggested above. The *Khuddaka Nikāya* would thus acquire a commentary which could stand comparison with those on the other four *nikāyas* as an exposition of doctrine and practice, not just as a collection of more or less edifying stories suited to the teaching of laymen and children (the *Jātaka* and *Dhammapada* commentaries). The writing of commentaries on the other *Khuddaka* texts might have seemed much less important. The commentary on the *Mahāniddesa*, written by Upasena in the Mahāvihāra in the latter part of the 6th century (assuming King Saṅghabodhi is Aggabodhi I, which gives A.D. 594, year 26 of his reign, for the completion of the Commentary; see its concluding verses), might have come next because of its importance for lexicography (it begins with an exposition of the *Peṭakopadesa-Netti* system of interpretation). It may have been only after that that Dhammapāla I proceeded to fill in the gaps in the *Khuddaka* commentaries in order to produce a complete cycle on the entire *Tipiṭaka*. But this is mere speculation at present. Dhammapāla I shows no familiarity with Mahānāma's commentary, that we have been able to observe, though he touches on *Paṭisambhidāmagga* topics. He seems instead to read the *Paṭisambhidāmagga* through the *Visuddhimagga*, from which he copies both quotations and explanations. On the other hand Mahānāma does not seem to know the commentaries of Dhammapāla. Both appear to restrict themselves to the authoritative translations of the Old Sinhalese *Aṭṭhakathā*. If either knew the work of the other, he probably treated it as lacking authority, since it was not translation but original work except in so far as it copied Buddhaghosa.

It is remarkable that Buddhaghosa wrote a rather elaborate commentary on the *Khuddakapāṭha*, the first text of the *Khuddaka Nikāya*, although there appears to have been no Old Sinhalese *aṭṭhakathā* on those brief selections (see Ñāṇamoli's Introduction to his translation, *The Illustrator of Ultimate Meaning*, p.xi; cf. Adikaram, who, however, takes no notice of the apparent absence of commentaries on the *Khuddaka* texts other than the *Jātaka* and *Dhammapada* and the *Suttanipāta* as covered in the *Mahāaṭṭhakathā* on the whole *Tipiṭaka*, pp.10–1). With one exception, the nine sections of the text are drawn from other places in the *Tipiṭaka* and commented on already by Buddhaghosa there or in the *Visuddhimagga* (also No. VII is from the *Petavatthu*, on which Buddhaghosa did not write

a commentary). But in the *Illustrator* Buddhaghosa has provided a miniature *Visuddhimagga*, leaving out most of the Abhidhamma theory, as if by way of introduction to the *Khuddaka Nikāya*. As Ñāṇamoli points out in his Introduction (p.v), it is an independent work and does not, like the commentaries on the other *nikāyas*, presuppose the *Visuddhimagga* and refer to that for explanations of the main doctrines (Ñāṇamoli finds only one reference to it, at vi 79, for the four truths in detail, which are explained only briefly in the *Illustrator*, iv 20–3, v 56, except that the fourth, the eightfold path, being practical, noted at iv 38–41, is explained in its parts throughout the work). It is true that the *Khuddakapāṭha* was used for all novices, not only those of the *Khuddaka Nikāya*, making a full and independent commentary on it desirable. Nevertheless the existence of the *Illustrator* standing at the head of the commentaries on the *Khuddaka Nikāya* might have seemed to make that *Nikāya* more independent than the other *nikāyas*, whose commentaries began by referring to the *Visuddhimagga*. This hint appears to be carried out in full by Mahānāma, who generally reproduces material from the *Visuddhimagga* instead of referring to it, just as the *Illustrator* does. Thus Mahānāma provides the Khuddakabhāṇakas with the elaborate details of the four truths and many other *Visuddhimagga* topics missed in the elementary *Illustrator*. Our hypothesis, then, is that the curriculum of the Khuddakabhāṇakas omitted the *Visuddhimagga* required for the other *nikāyas*. They acquired a comprehensive knowledge of the doctrine by studying the *Khuddakapāṭha* and *Paṭisambhidāmagga* with their commentaries and then proceeded to the *Jātaka* and so on.

Familiar with the works of Buddhaghosa, Mahānāma takes an overall and coherent view of Theravāda doctrine as there set out. In his hands the system seems to become more supple. He reproduces much of Buddhaghosa verbatim, as it suits his purpose, especially from the *Visuddhimagga*, for example the long passage on equanimity (*upekkhā*, pp.187–8, from Vsm. pp.129–31 HOS) and much of the rest of his discourse on the four truths (pp.142–201, cf. Vsm 423*ff*., 572*ff*., 436*ff*., thus rearranged as well as supplemented). In this way he elaborates the dry summaries of the *Paṭisambhidāmagga*. On the other hand he generally seems to avoid repeating the full and pedantic dictionary definitions of all possible meanings of words given by Buddhaghosa from his sources. Usually Mahānāma gives simply the meaning relevant to the context he is explaining and is thus more concise and readable.

Mahānāma begins (p.1) by saying that Sāriputta explained the *Dhammacakkappavattana Suttanta* by composing the *Paṭisambhidāmagga*, thus indicating the main theme of the attaining of enlightenment by understanding

the four truths. The main sources for composing his commentary (*aṭṭhakathā*) on that are *sutta* and logic (*yutti*, the twin methods first worked out in the *Kathāvatthu* for establishing correct doctrines) plus the methodology of the old commentaries (p.2, cf. p.703). There is no indication here that there was any old commentary on the *Paṭisambhidāmagga* itself, nor that Mahānāma was translating. On interpretation it may be noted that Mahānāma explains (p.647) the terms 'to be drawn out' (*neyya*) and 'drawn out' (*nīta*, literal), which occur in Treatise XXI, and insists that the words of the Buddha are deep and not always to be taken literally (p.691, see IB² pp.150–1; Ps ii 195).

The introductory discourse on the four discriminations is based on the *Vibhaṅga* (293*ff.*) and its Commentary (*Sammohavinodanī* 386*ff.*), with slight variations and a few words added apparently from the *Visuddhimagga* (372–4). It is worth noting that the four divisions of discrimination are called simply divisions of knowledge (*ñāṇa*, p.3, from VbhA). The correct etymology of *attha* from *ar*, 'go', is given on the same page, likewise from VbhA but paraphrased: because it is gone to (*arīyati*), acquired, attained, according to the cause (*hetu*), it is called the 'objective' (*attha*). It is pointed out that language (*nirutti*) is based on words, not on concepts (p.5, also from VbhA). This discrimination would thus be concerned with language or grammar only, not with meanings (concepts), which belong to the first discrimination. We may observe that this distinction is consistent with the *Peṭakopadesa-Netti* system of wording and meaning. Mahānāma explains that language, or words or names of various kinds, expresses meaning, when commenting on the *Paṭisambhidāmagga*'s definitions of the discriminations as knowledges, with that of language being the 'appellation in the language of the expression' (Ps i 88, PsA 306). Names or language are just conventions in the world and ultimately non-existent (PsA p.307). 'Concept' (*paññatti*) is defined as usual as meaning 'making known' (p.486). The 'concept-power' is then that of pleasing others with discourse on the doctrine (p.622), evidently because it is the power of making it known or understood. The explanation of *dhamma* as a discrimination is supplemented under the knowledge of stations for *dhammas* (Ñāṇamoli: causal relationship of ideas), where Mahānāma says *dhamma* means 'occurring through a condition' (p.18). Here he has scoured the commentaries to produce a longer list of meanings of *dhamma* than seems to be found anywhere else, but this last one seems to be his own contribution. It might have been enough simply to have said that a *dhamma* is a condition or cause, as the *Vibhaṅga* does, but Mahānāma perhaps intended to stress the regularity of the occurrence of *dhammas* as effects, which the concept of the 'stations' implied.

Concluding this introductory discourse, Mahānāma says (p.8) that the *Paṭisambhidāmaggappakaraṇa* is the treatise (*pakaraṇa*) on the way of these four discriminations, thus apparently giving the work its proper title, usually abbreviated. He then (p.10) explains why the 'knowledges' are taken up first, which is because right theory comes at the beginning of the way. 'Knowledge' means that it knows *dhammas* (principles) according to the 'own nature' (*sabhāva*) and universal (*sāmañña*) characteristics (p.14). As noted above, in this commentarial system the 'own nature' is the particular characteristic of each principle, as contrasted with the universal characteristics such as impermanence which characterise them all. According to Mahānāma here, understanding (*paññā*) is a synonym for knowledge, but in an indefinite or general sense. Knowledge has a specific sense. Its characteristic is to penetrate the own natures or to penetrate with precision. Its function (*rasa*) is the illumination of objects. Its 'appearance' is the absence of delusions. Its 'immediate cause' (condition) is concentration. With this last we have already the 'coupling' of concentration (serenity) and knowledge (understanding or insight). If we compare these definitions with the commentarial system, we find the *Atthasālinī* gives the same characteristic, function and appearance for the 'faculty of understanding' (p.123) though only as an alternative to other definitions. For the immediate cause, however, this commentary gives 'development' (*bhāvanā*) as cause (*hetu*) for 'non-delusion' (*amoha*), which is a synonym for the faculty of understanding (p.127). Thus we miss the coupling with concentration, though 'development' should include that. The *Visuddhimagga* (p.370), however, gives very similar definitions to Mahānāma's, but for 'understanding' (simply). The function is still different, being to destroy the darkness of delusion, and the characteristic is further specified as to penetrate the own natures of principles (not really necessary because nothing else has an own nature). Here we have an example of the somewhat confused riches of the commentarial tradition of the Theravāda, with Buddhaghosa and Mahānāma trying to bring a consistent system out of them. Mahānāma's definitions establish 'knowledge' as a synonym for 'understanding' despite their respective aspects as particular and general. Perhaps the difference in 'functions' or 'accomplishments' which seems to emerge here corresponds to this: knowledge illuminates objects (*visayas*); understanding destroys delusion.

The conception of the two 'characteristics', own (nature) or particular and universal, is a powerful analytical tool of the commentators. The principles (*dhammas*) are to be contemplated according to existence and non-existence when looked at as impermanent, etc., or as 'being' (entities, permanent); and according to the principle of emptiness of their own characteristics (*salakkhaṇa*) and universal characteristics (PsA 178, SA iii

181). Thus they may be said to 'exist' as impermanent and empty (of being or a 'soul'), with their various particular or individual characteristics which likewise are empty (and act only for a moment). This is applied to the practice derived from the *Dasuttara Suttanta* and later called direct knowledge and the 'four functions': principles are to be 'directly known' according to the understanding of their own nature characteristics; they are to be 'fully understood' according to the understanding of their universal characteristics (PsA 61). Thus the first 'direct knowledge' is based on perceiving the particular characteristics and is to be followed by full understanding of impermanence, unhappiness and non-soul, the reality of principles and their universal characteristics. We have seen that this is the basis of the way of the *Paṭisambhidāmagga*: Mahānāma here tries to clarify the relation and sequence between direct knowledge and full understanding. The functions of abandoning and developing are obvious, but 'to be realized' is explained by Mahānāma, in the same place, as that (direct) sensation (*paccakkha*) is to be made, which of course is the culminating actual experience of *nibbāna*. The *Paṭisambhidāmagga* itself mentions the rise, fall and change of principles as 'characteristics', as noted above, also that principles are 'formed' or 'unformed' (synthesised or unsynthesised). Leaving aside the unformed *nibbāna* as a different category, the formed-characteristic (*saṅkhatalakkhaṇa*) is simply an expansion of the universal characteristic 'impermanence' (PsA 523). Mahānāma here and elsewhere includes it in his category of 'change' (*vikāra*).

We have seen that the four 'errors' arise from failing to understand the universal characteristics. Linking this theory to the practice, Mahānāma makes the 'mindfulness' (*sati*) exercise an antidote to them. First he clarifies that mindfulness itself is the 'basis' (*upaṭṭhāna*) for developing the principles on the side of enlightenment (p.618). Then he explains that observing the body, which is ugly or 'foul', eliminates the error that it is beautiful. Observing experiences eliminates the error of taking unhappiness as happiness. Observing thought eliminates the error of permanence. Observing principles, finally, eliminates the error that there is an eternal soul (see also p.696). In short, again, all principles are empty (p.638).

Returning to the 'knowledges' we find that Mahānāma explains why 'understanding' should not be taken as a separate one like virtue and developing concentration (p.19). On the one hand it is included in the knowledge of stations for principles (causality, No. 4). But more important is that it is 'coupled' with concentration (when the latter has been developed) as 'serenity and insight'. They are 'yoked together' (*yuganandha*) and a separate treatise will be devoted to them (p.281).

False views (Treatise II), Mahānāma points out (p.438), are all caused

by 'perception' (*saññā*), the mental misperception or misconstruction imposed on experience, not the actual 'sensation' or direct experience itself. This is perfectly consistent with the 'grounds' for false views set out in the *Brahmajāla Suttanta* and summarised in the *Paṭisambhidāmagga*. Later (p.511) Mahānāma contrasts the superficial 'perception' with 'insight' which seizes the particular and universal characteristics. On this Treatise there is an interesting explanation of the expressions 'this world' and 'the other world' (p.452). 'This world' refers to action done in the past (because it was that which produced it) and 'the other world' refers to action being done here (now, which will produce it).

The three (entrances to) liberations (Treatise V) are explained through the three universal characteristics (p.550). Emerging from the comprehension of 'formed' (principles) as impermanent, one acquires the faculty of confidence ('faith') and is freed by the 'signless' (*animitta*) liberation. (The 'sign' of an object is its superficial appearance, attractive or repulsive and so on, grasped by 'perception'; one is liberated by withdrawing attention from signs.) Emerging from the comprehension of them as unhappy, one acquires the faculty of concentration and is freed by the 'uncommitted' (*appaṇihita*) liberation. Emerging from the comprehension of them as without soul, one acquires the faculty of understanding and is freed by the 'empty' (*suññata*) liberation.

Among miscellaneous points of interest in Mahānāma's Commentary may be noted his reference to the *Saṃgīti* and *Dasuttara Suttantas* as *Saṃgītipariyāya* (p.68) and *Dasuttarapariyāya* (p.65). This of course does not imply that he knew distinct texts of those names; one could translate 'the system of the *Saṃgīti*' and Mahānāma uses *pariyāya* for both the texts when combining their systems on p.68. Nevertheless the terminology may be a trace of the former existence of such texts in the *Abhidhamma* of the School before the schisms. The *Gaṇṭhipada* (p.68), however, says that it is the nature of the teaching of the *suttas* that it is according to *pariyāyas*, whereas the *Abhidhamma* is without *pariyāyas*. This is rather strange because what is in question is the various lists of *dhātus* and the *Abhidhamma* is hardly free from such lists even if, as the *Gaṇṭhipada* continues, it treats each term in a 'pure' (analytical) manner. The explanation probably is that *pariyāya* may be taken to refer to *suttanta*-analysis even in the *Abhidhamma* and without *pariyāya* to *abhidhamma*-analysis, which in fact harmonises with our hypothesis above. The term 'impulsion' (*javana*) used of active consciousness in the theory of 'behaviour' is clarified as follows (p.639): it speeds (*javati*) towards its own objects (*visayas*, here the objects of the mind as sixth sense, including the objects of the five senses because it ranges over all of them, S v 217–8, see

'Objects', *Journal of Indian Philosophy* Vol. III, 1975, p.357). It is noted that ***nibbāna*** is outside time, 'freed from time' (*kālavimutta*), in contrast with all the formed principles, which occur in the three times (p.647).

The *Paṭisambhidāmaggappakaraṇaṭṭhakathāvaṇṇanā-Gaṇṭhipadatthanicchaya*

This anonymous work, called the (Ps) *Gaṇṭhipada* for short, is according to its full title an 'ascertaining of the meanings of knotty words in explaining the Commentary on the *Paṭisambhidāmaggappakaraṇa*'. Its date is known only approximately as the 9th or 10th century and it was written in Ceylon following the sub-commentaries (*ṭīkās*) of Ānanda and Dhammapāla II, themselves undated (8th or 9th century, see JPTS 1981, p.203), who wrote in Tamilnadu. The editor has noted a number of quotations from Ānanda's *Mūlaṭīkā* on the *Abhidhamma* (pp. 105, 147, 151) and the *Abhidhammaṭīkā* named on p.89 is presumably the same sub-commentary.

The author seems to take for granted the system of epistemology adopted by Dhammapāla II (from the Sautrāntika theory of Diṅnāga, IB² 476) and set out for example in the Sub-commentary on the *Dīgha Nikāya* (DṬ i 191–2). Thus in commenting on Mahānāma's conclusion about two different interpretations of 'knowledge of (the kinds of) equanimity about formations' (p.24, on Knowledge No.9; Ñāṇamoli's extra words, which we have put in brackets, show that he too felt the difficulty of 'equanimities' being in the plural and, like Mahānāma, wished to avoid that) he tries to justify both by applying the two accepted means of knowledge (p.34). Mahānāma says that only the first interpretation, which is based on a later passage in the *Paṭisambhidāmagga* itself (ii 64, V §84), is correct. The *Gaṇṭhipada* says this agrees with the desire for deliverance from the point of view of sensation (*paccakkha*), on seeing the danger of being among formations (equanimity = indifference to forces). From the point of view of inference (*anumāna*, the other means of knowledge), on the other hand, it is established that there is desire for deliverance from a formation whose danger is perceived by inference (this presumably implies a plurality of equanimities as indifferences towards all such forces, considered severally instead of being directly experienced as a single immediate equanimity). The *Gaṇṭhipada* thus supports the literal reading of the text, 'knowledge about equanimities', as well as Mahānāma's interpretation holding that equanimity is a single principle though there are different expressions for it. Equanimity is one *dhamma* and the experience or sensation of it is always the same. But there are various expressions for it, such as 'desire for deliverance' and 'contemplation of reflection' as well

as 'equanimity about formations', which are mere language or 'concept'. There are likewise many inferences possible of different dangers arising from various formations, when reflected on instead of being immediately experienced. According to Diṅnāga (IB[2] 455–65) all language (expressions) is inferential and inference is 'imagining' (it imagines its objects, does not reach a real object of experience). Dhammapāla II seems to follow him in saying that tradition (*āgama*) is inference (DṬ i 192) and that the universal characteristics are 'concept', having no own natures and not being separate from the *dhammas* (they are generalisations, inferences; IB[2] 476, *Visuddhimaggaṭīkā*, Chaṭṭhasaṃgīti, 1960, ii 438). Against this background, the *Gaṇṭhipada* appears to take the literal text as a variety of expressions, which are inferential and conceptual, and Mahānāma's explanation as referring to the real experience (sensation) of equanimity itself. This ingenious explanation may seem to bring in concepts unknown to the original author of the *Paṭisambhidāmagga*, or at least not used by him or even by Mahānāma. But if these concepts have the power of penetrating deeply into the nature of insight and of making the practical experience of attaining *nibbāna* understood, it may be held that they are justified and should be welcomed as illuminating the 'depth' (*gambhīratta*) of the *Paṭisambhidāmagga*. At this point we are still on p. 1 of the Ps text, line 10, but p.24 of Mahānāma's Commentary and nearing the end of 34 densely printed pages of the *Gaṇṭhipada*. This is not extravagance on the part of the commentators, however, it is systematisation. Matters set out in later treatises of the text are anticipated in the commentaries because of their connection with earlier topics. The present comments are just on the table of contents of Treatise I, its 'schedule' (*mātikā*). The explanation of every word of this covers the greater part of the system of the 'path of discrimination'.

Mahānāma's definition of 'knowledge', with its 'characteristic' (*lakkhaṇa*), etc., has been given above. On this (Mahānāma p.14, on p. 1, line 1, of the Ps text), the *Gaṇṭhipada* (p.26) declares that all knowledge has the method of the 'universal characteristic, etc.' (i.e. of the 'own nature characteristic' and the universal characteristic). Thus its characteristic is twofold. A single *dhamma* (principle) has a twofold characteristic: the 'own nature' is peculiar to each particular *dhamma*, the 'universal' aspect is common to all. There are also 'partial' universals (or classes) such as being of the 'sensual-desire sphere'. Thus there is no knowledge outside knowing the particular (own nature) characteristics and the universal characteristics. As to the term 'characteristic' itself, the *Gaṇṭhipada* defines it simply as 'that by which it is penetrated without blundering' (with precision). Thus it defines something precisely. This is one of the

traditional definitions of knowledge or understanding itself, so that nothing new has been introduced apart from the clarification. We are left with two kinds of knowledge. However, the *Gaṇṭhipada* later (p.253) says that a characteristic such as 'formed' or 'unformed' is a 'feature' (*ākāra*), not a principle (*dhamma*). Moreover the characteristic 'unformed' is not actually observed but just 'makes known' (which is the definition of a concept). Thus we have to distinguish 'characteristic' as knowledge or understanding (a faculty), which is a principle, from its content, which is a concept. A concept, as we have seen in outlining the philosophy above, may be the name of a *dhamma* but it is often a mere concept, an abstraction, serving indirectly to make the nature of the *dhammas* understood.

The own nature is momentary (not an existing entity). When Mahānāma says (p.635) that '*dhammas* exist in their own moments' (end of the passage translated by Ñāṇamoli, Tr. XX note 1), he means each in the moment of its own functioning, the 'triple' (arising, change and dissolution) present moment only. This is because in the past and future moments before and after it there is non-existence of the own nature (*Gaṇṭhipada* p.274). Again, an own nature means that it is an own nature being produced in the moment of focussing because of its own function and others' function (p.126). Literally this is a 'being-produced-own-nature', only something produced and not something existing in itself. 'Focussing' (*samādahana*) in this context is actually concentrating (the faculty of concentration), but presumably should cover the 'coincidence' of any functions (the 'others' here are the conditions, to which the own responds when appropriate). Also 'empty by own nature' (Ps ii 178) means that it has no existence by itself, without a condition (p.274).

In its discussion on the third actuality, cessation (pp.53–9 on Knowledge No. 62, Ps i 3 and PsA 55), the *Gaṇṭhipada* first says there are three cessations, namely the cessation of arising, that of non-arising and that 'exceeding the extremes' (*accanta*, loosely 'absolute' but strictly going beyond the extremes or limits of occurrence and disappearance, of 'rise and fall'). The first is the ceasing of 'forces' which arise, the second is that they do not arise because of the development of the path (this is the only one mentioned by Mahānāma). The third is without conditions. Cessation of arising is just a concept of a 'collection' (*sasambhāra*, presumably of the groups or aggregates of principles which arise, this is a mere concept, but based on realities). Cessation of non-arising (p.54) is simply non-arising as the power of the way, is the result of the way (path), with reference to some 'series' (*santāna*, of thoughts, an individual stream of consciousness). But cessation exceeding the extremes is outside the extreme of the forces and is not perceived on either side (presumably as occurring or as disappearing).

Only this cessation is ultimately real, the other two are mere concepts based on it as immediate condition (and on the groups as another condition). Because it is unproduced (*ajāta*) it is without conditions. Because it is without conditions it is unformed. Because it is unformed it is 'freed from time' (*kālavinimmutta*). Because it is freed from time it is not momentary. Because it is not momentary it is permanent, fixed. Like such concepts as 'space' it is perceived as 'at all times' (*sabbakālika*). We shall not digress here into the question whether this last argument reflects the influence of a school of Buddhism which regarded 'space' as 'unformed' like *nibbāna*.

In the discussion which follows this and consists mostly of 59 verses (which we have not been able to trace elsewhere, so that they seem to be a poem on *nibbāna* by the anonymous author), the *Gaṇṭhipada* states that *nibbāna* is attained by understanding the own nature (characteristic) and the universal characteristic of all *dhammas* (p.56). The student (*yogin*) contemplates the dissolution of the world of the formeds as (precisely) dissolution and, concentrated, observes the own nature of all principles. After repeatedly observing their conditions and producing correct theories, from those he has the universal characteristic according to the three moments (occurrence, being momentarily a 'station' and disappearance). The strong insight he attains by grasping these three makes clear impermanence, non-soul and unhappiness (the universal characteristic) and he knows that all 'existence' (transmigration) is like this, because the three 'moments' are all empty. Therefore the own nature and the universal characteristic is to be known as being in each moment, by a discerning person, according to reality. These verses on p.56 seem to paraphrase the way to *nibbāna* through the 'insight knowledges' as presented in the *Paṭisambhidāmagga*, but the 'own nature' is prefixed to the comprehension of impermanence, unhappiness and non-soul. Dissolution and rise and fall are reduced to the theory of the three moments. The essential feature here is that everything is brought under the later Theravāda theory of the two characteristics, or collectively the 'characteristic'. The 'universal' characteristic is more important, or is even 'the characteristic', simply (the particular being here called 'own nature'), thus maintaining the supremacy it has (without the name) in the *Paṭisambhidāmagga*. But it is just a 'concept', though it has the power of making known the ultimate reality of *nibbāna*.

The verses continue with some similes (p.57). As space is the gaps between matter, so cessation is as it were the gaps between the 'formeds'. The doctrine (True Idea) is in transmigration like salt in the ocean. These reinforce the idea that it is by studying the universe itself that *nibbāna* is to be realized. Then we read that the discerning person should search the

own characteristic (*salakkhaṇa*, the usual later term for 'own nature') and the universal characteristic in order to be freed from such opinions as that of a 'soul' and that of anything 'belonging to a soul' (cf. the beginning of Treatise XX). Though presented negatively as eliminating false opinions, this indicates (the universal characteristic) non-soul, which, as we noted under the philosophy, is so insisted on in the *Paṭisambhidāmagga*. The verses end with some further similes, the author concluding that although the similes are quite unreal the meaning or object (*attha*, purpose, significance) is not a simile and should be grasped according to the essentials (*nibbāna*, etc.).

Clarifying some of the further details of the system from Mahānāma the *Gaṇṭhipada* limits the definition of 'principle' (*dhamma* in the technical sense of the elements of existence) to 'without being (*nissatta*), a condition, occurring through a condition' (p.30). Thus it is a conditioned condition without being (soul, substance, continuing entity). On 'function' (*rasa*) the only clarification seems to be of its sense of 'accomplishment' (*sampatti*, PsA 14, the other sense being simple 'function', *kicca*), which is defined as a complete *kicca* (function) (p.26). In the description of the rejoicing of the gods, however, *rasa* appears in its aesthetic sense of the aesthetic enjoyment of *attha* and of *dhamma* (p.262). Returning to the fourfold description, the 'appearance' is the 'feature' (*ākāra*), as stated by Mahānāma, but it is emphasised and is clarified that the 'result' given as an alternative means the 'feature of the result'; moreover the appearance is included in the characteristic and the function (p.27). An immediate cause is a condition (p.27). In the discussion on the Second Knowledge, where Mahānāma (p.15) mentions grammarians as *saddalakkhaṇavidū*, the *Gaṇṭhipada* finds the interesting term *sabhāvalakkhaṇavidū* for the corresponding group of 'philosophers', the 'knowers of the own nature characteristic' (p.28).

In connection with 'logic' (*yutti*) as a source of comments, the *Gaṇṭhipada* explains arguments for example in the Commentary (p.166, PsA 358) or from the *Yamaka* (p.179). In another place (p.158) it remarks that the logic should be searched for to justify such expressions as the 'will' (*chandas*) condition (not found in the *Paṭṭhāna*; but it is in the text, Ps i 107, though not mentioned by Mahānāma here, so that clarification is needed; cf. D ii 277, Sn 865, Nd i 263; since any *dhamma*, by definition, can be a condition there seems to be no serious problem).

The methodology of the *Netti* is applied where appropriate. Thus the *Paṭisambhidāmagga* has a Treatise (XIV) on lovingkindness (*mettā*, benevolence), but none on the other three 'immeasurables', compassion, sympathetic joy and equanimity (though these are found elsewhere in the text, in connection with meditation and so on). Perhaps there was a particular

reason for a special treatise on lovingkindness, but Mahānāma (p.606) simply declares that the other three are to be understood here also. The *Gaṇṭhipada* (p.258) supports this with a reason: they are understood on the basis of the (*Netti*) scheme of 'interpretation by characteristic' (*lakkhaṇahāra*). This means that when one member of a class is mentioned the others are understood in so far as the 'characteristic' of the class applies to all of them. Since lovingkindness here is taken up as one of the class of immeasurables which pervade all directions and free one's thought (Ps ii 131–2), the other three members of this class, having the same 'support' and the same 'goal', are understood. Elsewhere the *Gaṇṭhipada* (pp. 246–7) attempts to apply the system of units of expression and of meaning of the 'interpretation by teaching' (*desanāhāra*) of the *Netti* (pp.8–10) to some of the words in the 'fine extract (cream) of the teaching' (Ps ii 86), but they do not in fact seem to be used in these technical senses here. This is not a question of interpretation but of reading a statement of part of the system of interpretation into a text which probably antedates it.

On 'concept' (*paññatti*) the *Gaṇṭhipada* gives it the general meaning of 'language' (*nirutti*) (p.30), which is consistent with language being inferential and not experiential and concepts similarly being secondary to the real principles (*dhammas*). The author applies the types of concept defined in the Commentary on the *Puggalapaññatti* (occurring or instantiated, or not, etc., e.g. pp. 86, 106, 275). The concept of a 'name' is also found there (PugA 171), though it was fully developed only by Ānanda in the *Mūlaṭīkā* (S^e 129). The *Gaṇṭhipada* (p.151) uses it to explain the (*Suttanta*, D iii 93) word *akkhara* having the sense of 'expression' (instead of 'syllable'). When it declares a 'skimpy' (*apacura*, not in CPD) usage to be a 'concept not produced by (*atajjā*) (reality)' (p.282) it seems to be applying the 'produced by' (*tajjā*) concept of PugA 174 and calling such a usage inadequate. Other types of concept appear to be taken from Buddhadatta (pp. 83–4), including 'manifold' (*samūha*) or 'simple' (*asamūha*) (p.19). Mahānāma uses the expression 'manifold of a being' (p.407) to explain the use of the word 'beings' based on series of groups (*khandhas*) and the *Gaṇṭhipada* (p.182) identifies this as a 'concept of a manifold'. The author calls *kasiṇas* ('wholes'), etc. (meditation subjects, or rather supports for concentration), concepts (p.281). The 'concept power' is the power of making understood (p.267), in other words 'concept' here has its usual meaning.

The *Paṭisambhidāmagga* (ii 196) says that the Buddha's knowledge surpasses the understanding of gods and men. On this Mahānāma comments that it dissolves all the knowable, even what is beyond their (gods' and men's) scope (p.648). The *Gaṇṭhipada* (p.283) brings in Mahānāma's five categories of what can be known (all the knowable) and offers the following

explanation: '"Even what is beyond their scope" is said intending the categories of change, characteristic and concept. This is correct because the non-existence of the own nature of the forces (formeds) is beyond the scope of any of them; and even when they have seen the truths (actualities) because the [non-]existence of the own nature of *nibbāna* is beyond their scope.' It seems clear that change, characteristic and concept are within the scope of gods and men. By definition only a Buddha should be able to know what is beyond even the forces (the category of 'formed' *dhammas*) and *nibbāna*, which two categories are within the scope of those who have seen the truths. We of course set aside the Mahāyānist reading of 'non-existence of the own nature' of these two. What the text states is that the Buddha knows even the non-existence of, what is 'beyond', the *dhammas* and *nibbāna*, which no one else can know. And yet the definition of the 'omniscient knowledge' of the Buddha, according to Mahānāma (p.58), is simply these five categories, nothing 'beyond' them and no question of the non-existence of both the *dhammas* and *nibbāna*. It therefore seems we should resist this metaphysical extension of the knowable and emend the text of the *Gaṇṭhipada* (which is not reliably edited) to read: because the existence (or simply the nature or the '-ness') of the own nature of *nibbāna* is beyond their scope. The non-existence of that of the forces is acceptable as equivalent to *nibbāna* or simply to the past and the future. That the non-existence of *nibbāna*, on the other hand, is equivalent to the forces is no solution because the forces are not beyond the scope of gods and men, at least when they have seen the truths. Moreover we have seen above in the *Gaṇṭhipada* (p.57) that *nibbāna* is in the forces or formeds, as the gaps between them.

Among further points concerning conditionality or causality, the *Gaṇṭhipada* confirms that *attha* and *dhamma* may have the same meaning (both are essentially *dhammas* or conditioned conditions): the distinction in Knowledge No. 39, for example, is only that *dhamma* is a cause (*hetu*) and *attha* an effect of a cause (*hetuphala*) (p.46, cf. p.259). This seems to apply to these two as discriminations, as we have seen in the *Vibhaṅga*, followed by Mahānāma. The *Gaṇṭhipada* holds that the first and third truths are discrimination of *attha* (effects, objectives) and the second and fourth of *dhamma* (causes). All four discriminations are language and that of 'intuition' (perspicuity) relates to *attha* (objective) (p.177). On the First Truth, Mahānāma (p.142) lists many varieties or occasions of unhappiness as 'grounds' (*vatthu*) (following *Visuddhimagga* p.424). The *Gaṇṭhipada* (p.92) explains 'ground' here as 'resting place' (*patiṭṭhā*, cf. IB 128) or 'cause' (*kāraṇa*), here in the sense of an opportunity (*okāsa*, occasion). 'Ground' seems to refer to objective realities as causes in a

wider sense than the precise 'conditions' or *dhammas* (cf. 'Objects', pp. 358–61). The *Gaṇṭhipada* often specifies the conditions (*paccayas*) according to the doctrine of the *Paṭṭhāna* (p.219 for the faculties, cf. 237, pp. 240–2 in connection with rebirth, p.275 in general on the discussion of emptiness, see Treatise XX Note 1, which brings in the unusual *Peṭakopadesa* term 'other nature', *parabhāva*, for a condition, for example).

On the 'behaviour' (*cariyā* or *cāra*, which means 'occurrence', *uppatti*, p.44) of consciousness, the *Gaṇṭhipada* says that 'limb' (*aṅga*) in 'existence limb' (*bhavaṅga*), the minimal continuity of consciousness, means 'cause' (*kāraṇa*) (p.242). The compound thus means simply the 'cause of existence'. 'Existence' (*bhava*) means existing in the cycle of 'transmigration'; it is the condition for rebirth of any kind. But in conditioned origination the condition for existence itself is 'attachment' (*upādāna*, IB 108). We may understand that the minimal consciousness causing continued existence is conjoined with attachment. 'Impulsion' (*javana*) is explained on the analogy of the impulse (*vega*) of a bowstring communicated to an arrow shot from it (p.241). On the theory of 'moments', where Mahānāma (p.613) distinguishes the 'ultimately real moment' (*paramatthakhaṇa*) from the conventional everyday one, the *Gaṇṭhipada* defines the former as 'connected with the ultimately real *dhammas*' (p.262), where 'connected with' (*paṭibaddha*) may mean 'fixed by' or determined by.

The *Paṭisambhidāmagga* (i 161) states that the sixty-two (false) opinions or 'views' (taken from the *Brahmajāla Suttanta*) have the 'existing body[1] opinion' (*sakkāyadiṭṭhi*) as foremost (Ñāṇamoli: 'headed by the view about individuality'), though this opinion is not mentioned in the *Brahmajāla* set. According to Mahānāma (p.463) all these opinions about the past or 'former end' and the future or 'after end' are based on this idea of the 'existing body', which means an eternal soul. The problem here is that the *Suttanipāta* (538), quoted by Mahānāma on p.438, says there are sixty-three (opinions), obviously adding the 'existing body' as a separate one as the *Gaṇṭhipada* points out (p.190). How can this be a separate opinion, yet have all the others included in it? The answer according to the *Gaṇṭhipada* (p.198) is that whereas the opinions about the former and after ends derive from attachment to a past or future 'soul' in the 'series' (of consciousness) produced by actions, the 'existing body' opinion is attachment to the series in the present. 'Existing' (*sant*) body expresses strictly the idea of a (now) 'occurring' (*vijjamāna*) body. Thus this could be a separate 'view', but all the others are then derived by projecting it backwards and forwards in time ('body', *kāya*, is used for a mental as well as a physical

[1] Or 'substance'.

body in Pali and thus is not a good equivalent, but there seems to be nothing closer in English; cf. 'experiencing with the body', *kāyasakkhin*, for reaching *nibbāna* in meditation, *Ganṭhipada* 232). A similar precise determination according to times is that 'knows' refers to past and future, whereas 'sees' refers to present time (*Ganṭhipada* 35, on I §275). Among other gleanings from the *Ganṭhipada*, let it be added here that 'smiling' or 'laughing understanding' in Treatise XXI, a remarkable term not accounted for by Mahānāma, is explained as based on equanimity (p.278).

The *Ganṭhipada*, clarifying everything in Mahānāma's Commentary, takes particular care to explain the references of pronouns and certain indeclinables, leaving nothing vague. Where Mahānāma reports that 'some' (*ke ci*) hold certain views, the author seeks out the references, often to *theras* of the Theravāda itself. In one case 'some' are identified as Vinayadharas, those learned in the *Vinaya*, whose views on 'breathing' are rejected (p.199). In another context, 'some' are identified as the Abhayagirivihārikas (or -vāsins), whose views on 'stream-entry' are criticised by Mahānāma (PsA pp.267–8, *Ganṭhipada* pp.136–7). Discrepancies between the *Dhammasaṅgaṇi* and *Vibhaṅga* commentaries are discussed (p.102). Most interesting is the author's identification of the work called *Peṭaka* quoted by Mahānāma (p.181, on I §249) following Buddhaghosa (*Atthasālinī* p.165, *Visuddhimagga* p. 114). The doctrine quoted is of some importance, stating that, in meditation, concentration opposes the will to pleasure, joy opposes malevolence and so on.[1] But apparently it did not come from the Theravāda commentaries, only from this *Peṭaka*. Buddhadatta also reproduces it (p.96), though without stating his source (which perhaps was the *Visuddhimagga*). As Ñāṇamoli points out in his translation of the *Visuddhimagga* (p.147), it is not found in the *Peṭakopadesa*. Ānanda in his *Mūlaṭīkā* (S^e p.75) does not discuss the source. Dhammapāla II in his *Visuddhimaggaṭīkā* (Vidyodaya, 1928, p.138) remarks simply that the reference means in the *Peṭaka* of Mahākaccā(ya)na Thera (the supposed author of the *Peṭakopadesa*). The *Ganṭhipada* (p.106), however, provides the positive information that this *Peṭaka* is a book of the Mahiṃsāsakas, an *aṭṭhakathā* made for the purpose of the *Suttantapiṭaka*. This implies that it was a work similar to the *Peṭakopadesa* and like it intended to explain the *Suttanta*, not as a regular commentary but as a handbook on the interpretation of the *Suttanta* as a whole. Thus both schools had a recension of this work, but differing in such details as this. Very likely the Mahiṃsāsaka book also was attributed to Kaccāyana. What is significant here is that such a doctrine could be borrowed from a rival school of Buddhism and

[1] Reasoning v stupidity, happiness v vanity, reflection v uncertainty; cf. I 135.

incorporated in the Theravāda system of meditation. Presumably if it did not conflict with the School's tradition and seemed useful, it could be accepted although the Mahiṃsāsaka views on certain other matters, such as the 'unformed', were rejected. On insight coming all at once, at any rate, they were sound, as we saw above. Judging from the naming of a Mahiṃsāsaka monk, who is called calmed and discerning, as one of those who proposed the writing of the *Jātaka* Commentary according to the Mahāvihāravāsin tradition (JA i 1), relations between the two schools were friendly at that time (presumably the 5th century even if Buddhaghosa himself is not the author). Probably both schools used the Pali language.

The Translation

Ñāṇamoli's revisions to his typescript consist partly in modifying some equivalents from his earlier 'Scheme 2' to his later 'Scheme 1' (see *Minor Readings and Illustrator*, p.328), i.e. from that of *The Path of Purification* to that of his later translations. Thus *dhamma* here becomes 'idea', not 'state', *citta* becomes 'cognizance'. But further changes appear here which do not seem to be found elsewhere, such as *sacca* becoming 'actuality', not 'truth', and *abhisamaya* becoming 'convergence'. Yet substantial parts of Scheme 2 remain, including *rūpa* (i) 'materiality' and (ii) 'visible object', not 'form', and *saṅkhāra* 'formations', not 'determinations'.

In his *Minor Readings and Illustrator* Appendix just referred to, Ñāṇamoli gives a warning against getting the schemes 'mixed up' and also claims greater 'coherence and accuracy' for Scheme 1. This coherence is said to appear in *dhamma* = 'idea' almost throughout, instead of having several different translations of the term, and in *rūpa* = 'form' throughout. But the hybrid scheme in the present volume, whilst changing *dhamma* to 'idea', retains 'materiality' (as aggregate) and 'visible object' (as base) for *rūpa*, 'form(ations)' being used only for *saṅkharoti* (*saṅkhāra*). There appears to be no confusion in this mixed scheme. Whatever further changes Ñāṇamoli might have intended or might subsequently have thought of, he has in fact left us this hybrid scheme. We now respect it for a number of reasons, of which the first is decisive.

Firstly, then, it seems proper to respect Ñāṇamoli's translation as he left it, this being the true and 'critical' discipline of editing. We should correct only demonstrable oversights such as a few places where in revising he missed changing 'state' to 'idea' when it stands for *dhamma*.

Secondly we cannot know that Ñāṇamoli intended to make further changes. It may well have seemed to him, after further reflection, that they were unnecessary, for example that the retaining of two equivalents

for *rūpa*, according as it means the aggregate or the base, was more accurate and much clearer than the vague 'form'.

Thirdly, since Ñāṇamoli has introduced some new changes not in Scheme 1, such as 'actuality' for *sacca* and 'principle' for *dhātu*, this is a new and different scheme and not intended to be the same as Scheme 1. In his Introduction to *The Guide* (p.lix) he says that consistency is essential, but only consistency within one volume can be expected since improvements are continuously being made. Thus he did not consider his Scheme 1 final. Whilst the *Piṭaka-Disclosure* (p.xxiv) was kept the same as *The Guide*, to facilitate comparison of this pair of overlapping texts, his thoughts about translation continued to develop and some of his latest ideas were probably noted as revisions to his forthcoming *The Path of Discrimination*.

Fourthly, if this may be admitted as relevant, the present PTS editor prefers the 'hybrid' scheme found here to Scheme 1. This would be no justification for editorial changes or the lack of them, of course, but it may be useful to discuss some of the translations further in support of the text found in this volume.

Rūpa as one of the five aggregates is 'materiality', the physical, as opposed to the other four, which are all mental. In this sense it includes sounds, odours, flavours and tangible objects as well as visible objects. It also covers the five senses, the four 'principles' (earth, etc.), the two sexes and some other physical properties. As a base or entrance (*āyatana*), *rūpa* means only one among all these, namely 'visible object'. It seems accurate to translate these two senses by their usual English equivalents, as Ñāṇamoli has done here, treating them as a pair of homonyms in Pali <'appearance'.

Dhamma may better be translated 'idea' than 'state' and where it refers to the doctrine 'True Idea' is infinitely better than the misleading picture of the Buddha as a 'lawgiver' like Manu. Here too a Pali word seems to function as a pair of homonyms, the first being a technical term in the philosophy which as a whole is the second. 'State' of course was a total misunderstanding, presumably based on the etymology (*dhar* as holding or maintaining). The *dhammas* are essentially active, are forces and not anything fixed. Even the physical *dhammas* of 'materiality' are forces or 'properties of matter', not substances. The mental *dhammas* are still more dynamic and cannot attain a stable state, 'consciousness' least of all. But are they mere 'ideas' as in Vijñānavādin Mahāyāna? The partial justification for this rendering is that *dhammas* are reckoned throughout Buddhist philosophy as the 'mental object', the object of the mind as a sixth sense organ, just as 'visible object' is that of the sight (eye) and so on. Since all

dhammas may in general be objects of the mind, or rather must be if they are to be thought of at all (abstracting from the pure experience of the other five senses, which is real and beyond words or ideas), the whole list of *dhammas* in Theravāda reappears as a list of mental objects or 'ideas'. Nevertheless we must enter the reservation here that the *dhamma* theory of the Buddha and of Theravāda, as we discussed it above under 'The Philosophy', is a theory of objective elements or principles, not just of subjective reflections of them. Like the chemical theory of elements, or the present physical theory of ultimate particles, this is a doctrine of real constituents accounting for all experience. In Theravāda they are real, though momentary, each 'exists' in its own moment. The 'regularity' of their occurrence persists, but that is in Theravāda simply a 'concept' making us understand that the same conditions invariably cause the same *dhamma* to be repeated. All reality, except *nibbāna*, is momentary; but it is, physically and mentally, actually happening, according to Theravāda philosophy. Surely Ñāṇamoli did not intend to deny this, but thought of his 'ideas' as perceptions or reflections of reality. It is a question of finding the best English equivalent. The scientific tradition in English offers us 'element' or 'particle' as equivalents. We have preferred 'principle' for reasons stated in 'Dharmas and Data'. Ñāṇamoli obviously thought that the possibility of reflecting the homonymy of *dhamma* in 'idea' and '(True) Idea' indicated that he was on the right track. Except for having to be in the plural according to English usage, 'elements' (of Buddhism) and 'principles' (of the Buddha) offer the same facility. This 'Idea' or doctrine of the Buddha is a science, not a set of commandments. It teaches us that we are free.

Dhātu by a remarkable coincidence, or because we were on the same track, has here been translated 'principle' by Ñāṇamoli. Since this is almost a synonym for *dhamma*, a *dhātu* being a *dhamma* considered as a condition in the texts discussed above, this equivalent is very acceptable. The usual translation, also that of Schemes 1 and 2, is 'element', *dhātu* being used in ancient Indian chemistry for what were then believed to be elements or more precisely natural sources (ores), likewise in grammar for what we call 'roots', as irreducible meaning-bearing elements. 'Base' would be precise.

Saṅkhāra, which often is synonymous with *dhamma*, and its past participle and adjective *saṅkhata*, seem to have no satisfying English equivalents. 'Formation' and 'formed' are possibly less likely to be misunderstood than 'determination' (Scheme 1). A *saṅkhāra* is something like a pulse of energy, a force (IB) conditioned and conditioning. Though dynamic, it shows the aspect of constancy, which here means endless repetition according to the regularity of nature. The *saṅkhāras* are sometimes synonymous

with all *dhammas*, but sometimes the term appears in a restricted sense for one of the 'aggregates', that of the forces which operate in the stream of consciousness. The etymology indicates a 'putting together' or 'synthesis' (cf. 'synthesised' in IB) and the earliest (pre-Buddhist) recorded usages a making ready or making perfect, but this does not clarify the technical sense in Buddhist philosophy. Mahānāma as we have seen makes a category of the 'synthesised' or 'formed', which is equivalent to all the *dhammas*. The most obscure use of *saṅkhāra* in Buddhist philosophy is as the condition for consciousness in the sequence of conditioned origination, where it is said to mean the forces of the body, speech and thought (IB 114). This should mean the forces of all previous actions, acting on the stream of consciousness, but the formulation is different. The most important point about these three is that they are meritorious or demeritorious or imperturbable (S ii 82).

Khandha is here translated 'aggregate', which is more literal and also more accurate than 'category' tried in Scheme 1. It seems better to reserve 'category' for the more comprehensive set of knowables which Buddhadatta derived from the *Dhammasaṅgaṇi* (itself a revision of the five, reducing them to three, but adding *nibbāna*) with the addition of 'concept', or for Mahānāma's further reorganisation putting all five *khandhas* together as the 'formed' (synthesised) and also adding 'characteristic' and 'change'. The 'aggregates', with *nibbāna*, are ultimately real, the rest conceptual but enabling us to understand the real. The original idea of the *khandhas* seems to be of the parts of a living being.

Paññatti here has been changed from the 'concept' of Scheme 2 to 'description' of Scheme 1. It is not clear what Ñāṇamoli's objections to 'concept' were. Reasons for preferring 'concept' have been indicated above and set out fully in 'The Concept of a Concept'. By the very wide term 'description' Ñāṇamoli evidently wished to emphasise the idea of 'making understood', which is the etymological origin of the term. This is one of the most important terms in Theravāda philosophy, since it could include all categories as its sub-classes and account for the false as well as the true, but in the *Paṭisambhidāmagga* we see only the beginning of this development.

Attha is almost always translated 'meaning' here and in both 'Schemes'; other equivalents, such as 'purpose', are vestigial. Under the 'Discriminations' above we have discussed this term in detail and suggested 'objective' as equivalent. 'Sense' often appears when unstressed.

Paṭibhāna is here 'perspicuity' as in Scheme 1, a very literal rendering. For this key term see under 'The *Paṭisambhidāmagga* as the *Śāstra* of Theravāda' above, No. 2.

Abhisamaya, here 'convergence', is almost synonymous with the preceding (see Treatise XXIII, Note 1, and the end of the section on 'The Philosophy' above).

Sacca is given the new equivalent 'actuality', presumably as indicating its reality and objectivity rather than a theoretical character.

Vedanā, which covers all experience, is here 'feeling'.

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In conclusion, the Society honours the memory of Ñāṇamoli as a great teacher and dedicated scholar, from whom we have all learned greater precision in the interpretation of Pali texts and gained a deeper understanding of Buddhism.

A. K. Warder, PTS editor, February 1981

NOTE TO SECOND EDITION

A few more oversights remaining in Bhikkhu Ñāṇamoli's draft translation, and a good many in his Index, have been corrected according to the principles enunciated in the Introduction (p. vi). Some misprints in the first edition have been corrected. More references and cross-references which seemed useful have been added. Here and there a detail has been touched up in the Introduction and the editor's notes to the text. Unfortunately the publishers deemed it necessary to re-set the entire volume, using a scanner and the poorly printed 1991 photocopy. This produced numerous errors, which the editor has laboured to remove, but cannot hope to have spotted every one.

It should have been noted on p. xxi above that Knowledge No. 7 is the only one actually called 'insight knowledge' in the *Paṭisambhidāmagga*, Treatise I: 'Knowledge of insight is understanding in observing dissolution (of thought) after considering a support (mental object).' Later commentators called several others 'insight (*vipassanā*) knowledges' by association with this.

A. K. W., October 1996

TREATISE I. ON KNOWLEDGE

INTRODUCTORY NOTE

Chapter I Book-learning

Sections i to v Ideas and their meanings

The ten propositions which appear at the head as §3 form, as it were, a kind of 'caption' containing propositions 1 to 10 which are relevant to Sections i–v in general import. The 'All' paragraph (§4) forms a sort of synopsis for this Section, which is then expanded in simple form (§5) into the 201 ideas <Series A>. This forms a basic working list which constantly recurs throughout the work. Then follows a similar expansion but in the pattern of the four actualities, i.e. a description of arising and cessation and the way to cessation (§§6–7). Five similar expansions follow, each in a different pattern, which is set by the opening paragraph in each case.

At §18 fifteen ideas or aspects of rebirth are set out <Series E>. They form five principal and ten subsidiary characteristics of the round of rebirths. Their negation is nibbana. The following paragraphs contrast these positives and negatives (§§18–22).

§§23–35 give a list of 'meanings' (i.e. substitute synonyms), variously grouped. In this list at §26 appears a list consisting of, individually, the five faculties, five powers, seven enlightenment factors, eightfold path and a concluding general list <Series B>. This list, which reappears frequently throughout the work, recurs at §41 (it partly overlaps with the *bodhipakkhiya dhammas*). <§42 Serenity and insight.>

The four paths are mentioned at §40 <cf. Series H>.

§§36–40 set out another list consisting of the opposites (renunciation, etc.) of the seven hindrances, the four jhanas, four immaterial attainments, eighteen principal insights and four paths and fruitions <Series C>. This list representing concentration, insight and paths and fruitions also frequently reappears. <i–v review these ideas as (i) to be directly known (all ideas and meanings), (ii) to be fully understood (all formations), (iii) to be abandoned (the unprofitable), (iv) to be developed (the four paths), (v) to be realized (cessation).> <§43 the Path: Series I>

Sections vi to ix Progress <jhanas, attainments>

Sections x to xii The three characteristics

Sections xiii to xvi The four actualities in full
Chapter II Virtue <§265 the higher training: Series G>
Chapter III Concentration <cf. Series F>
Chapters IV to X Insight

After the descriptions of Virtue (Chapter II) and Concentration (Chapter III) comes that of Insight in seven stages (Chapters IV to X). Roughly these are:

(1) Taking the ideas defined in Chapter I and the discovery of conditional relationships between them (Chapter IV), firstly in the continuity of a single life and then extended to the previous and future lives. This is called *discerning of conditions* and is done by *generalizing* the conditions and the conditionally-arisen ideas into four generalizations: <a> past conditions for <b> present conditions or ideas with <c> present conditions for <d> future conditions or ideas (§275: this gives the basic pattern of the endless process of flux).

(2) After generalizing the conditions and conditionally-arisen ideas in this way, they are all *comprehended under* the 'eleven headings beginning with the past' and under those headings are discovered to be all impermanent, unsatisfying and not self (V).

(3) How they are impermanent is discovered by examining the rise and fall of any recognizable idea (VI).

(4) The next step is to recognize that not only do all recognizable ideas rise and fall (appear from nowhere and vanish into nowhere), but also the actual cognizance (consciousness) that recognizes them also rises and falls in the same way. This is a step of first importance because now, [with] <there is> the realization that the law of rise and fall applies to every idea that can be recognized as having the characteristic of arising and includes the very consciousness itself of those ideas and that fact. It is consequent upon this that greed for anything arisen begins to fade not intellectually but more deeply, as the futility of clinging to arisen ideas that melt away in a melting consciousness is actually felt. Development here consists in developing the ability to remember in all circumstances what has been learnt here (VII). <Ñāṇamoli's Note breaks off here, but from the end of his Introductory Note to Treatise III we see that the remaining 'stages' of insight, (5) knowledge of danger, (6) equanimity and (7) change of lineage (VIII–X), lead up to the 'emergence' of the Path. A separate slip continues his summary of the chapters of Treatise I as follows:>

Chapter XI Path
Chapter XII Fruition
Chapter XIII Deliverance
Chapter XIV Reviewing

Namo tassa bhagavato arahato sammāsambuddhassa

[THE PATH OF DISCRIMINATION

FIRST, OR GREAT, DIVISION
TREATISE I. — KNOWLEDGE

SCHEDULE

Knowledge Shared By Disciples]

* *

These are 73 kinds of knowledge. Of these 73 kinds of knowledge, 67 are shared by disciples and 6 are not shared by disciples.

* *

End of Schedule

* *

[*TREATISE I. ON KNOWLEDGE* *CHAPTER I. — LEARNING*]

1. [4] *How is it that understanding of applying*[1] *the ear is knowledge of what consists in the heard (learnt)?* (cf. Vbh 324*f.*)

[*Summary*]

i. The ear is applied thus: These ideas are to be directly known. Understanding as the act of understanding that is knowledge of what consists in the heard (learnt). (cf. *Dasuttara*, D iii 272*ff.*)

ii. The ear is applied thus: These ideas are to be fully understood. Understanding ...

iii. The ear is applied thus: These ideas are to be abandoned. Understanding ...

iv. The ear is applied thus: These ideas are to be developed. Understanding ...

v. The ear is applied thus: These ideas are to be realized. Understanding ...

vi. The ear is applied thus: These ideas partake of diminution. Understanding ...

vii. The ear is applied thus: These ideas partake of stagnation. Understanding ...

viii. The ear is applied thus: These ideas partake of distinction. Understanding ...

ix. The ear is applied thus: These ideas partake of penetration. Understanding ...

x. The ear is applied thus: All formations are impermanent. Understanding ...

xi. The ear is applied thus: All formations are painful. Understanding ...

xii. The ear is applied thus: All ideas are not self. Understanding ...

xiii. The ear is applied thus: This is the noble actuality of suffering. Understanding ...

xiv. The ear is applied thus: This is the noble actuality of the origin of suffering. Understanding ...

xv. The ear is applied thus: This is the noble actuality of the cessation of suffering. Understanding ...

xvi. The ear is applied thus: This is the noble actuality of the way leading to the cessation of suffering. [5] Understanding as the act of understanding that is knowledge of what consists in the heard (learnt).

[*Section i*]

2. *How is it that understanding of applying the ear thus 'These ideas are to be directly known' is knowledge of what consists in the heard (learnt)?* [2]

[*Ten Propositions*] (from *Dasuttarasuttanta*)

3. One idea to be directly known: All beings are maintained by nutriment (D iii 211 and 273).

Two ideas to be directly known: Two principles [the formed and unformed] (D iii 274, M iii 63).

Three ideas to be directly known: Three principles [those of sense-desire, of the material, and of the immaterial] (D iii 275, M iii 63).

Four ideas to be directly known: The four noble actualities (D iii 277).

Five ideas to be directly known: Five bases for deliverance (D iii 279, cf. *Saṅgīti*, D iii 241, A iii 21).

Six ideas to be directly known: Six unsurpassables (D iii 250, 281).

Seven ideas to be directly known: Seven grounds for commendation (D iii 252, 283).

Eight ideas to be directly known: Eight bases of mastery (D iii 263, 287, D ii 110).

Nine ideas to be directly known: Nine successive abidings (D iii 265, 290, D ii 156).

Ten ideas to be directly known: Ten grounds for decay (D iii 291).

[*All*]

4. 'Bhikkhus, all is to be directly known. And what is all that is to be directly known? Eye is to be directly known, visible objects are to be directly known, eye consciousness is to be directly known, eye contact is to be directly known, any feeling that arises with eye contact as its condition whether pleasant or painful or neither-painful-nor-pleasant is also to be directly known. Ear is to be directly known, sounds ... Nose is to be directly known, odours ... Tongue is to be directly known, flavours ... Body is to be directly known, tangible objects ... Mind is to be directly known, ideas are to be directly known, mind consciousness is to be directly known, mind contact is to be directly known, any feeling that arises with mind contact as its condition whether pleasant or painful or neither-painful-nor-pleasant is also to be directly known' (Cf. S iv 15*ff.*, 29).

[*201 Ideas*]

5. 1–5. Materiality is to be directly known. Feeling ... Perception ... Formations ... Consciousness is to be directly known.

6–11. Eye is to be directly known. Ear ... Nose ... Tongue ... Body ... Mind is to be directly known.

12–17. Visible objects are to be directly known. Sounds ... Odours ... Flavours ... Tangible Objects ... Ideas ...

18–23. Eye consciousness is to be directly known. Ear consciousness ... Nose consciousness ... Tongue consciousness ... Body consciousness ... Mind consciousness ... [6]

24–29. Eye contact is to be directly known. Ear contact ... Nose contact ... Tongue contact ... Body contact ... Mind contact ...

30–35. Eye-contact-born feeling is to be directly known. Ear-contact-born feeling ... Nose-contact-born feeling ... Tongue-contact-born feeling ... Body-contact-born feeling ... Mind-contact-born feeling ...

36–41. Perception of visible objects is to be directly known. Perception of sounds ... Perception of odours ... Perception of flavours ... Perception of tangible objects ... Perception of ideas ...

42–47. Volition about visible objects is to be directly known. Volition about sounds ... Volition about odours ... Volition about flavours ... Volition about tangible objects ... Volition about ideas ...

48–53. Craving for visible objects is to be directly known. Craving for sounds ... Craving for odours ... Craving for flavours ... Craving for tangible objects ... Craving for ideas ...

54–59. Applied-thought about visible objects is to be directly known. Applied-thought about sounds ... Applied-thought about odours ... Applied-thought about flavours ... Applied-thought about tangible objects ... Applied-thought about ideas ...

60–65. Sustained-thought about visible objects is to be directly known. Sustained-thought about sounds ... Sustained-thought about odours ... Sustained-thought about flavours ... Sustained-thought about tangible objects ... Sustained-thought about ideas ...

66–71. The earth principle is to be directly known. The water principle ... The fire principle ... The air principle ... The space principle ... The consciousness principle ...

72–81. The earth kasina is to be directly known. The water kasina ... The fire kasina ... The air kasina ... The blue kasina ... The yellow kasina ... The red kasina ... The white kasina ... The space kasina ... The consciousness kasina ...

82–113. Head hairs are to be directly known. Body hairs ... Teeth ... Nails ... Skin ... Flesh ... Sinews ... Bones ... Marrow ... Kidney ... Heart ... Liver ... Midriff ... Spleen ... Lights ... Bowels ... [7] Entrails ... Gorge ... Dung ... Bile ... Phlegm ... Pus ... Blood ... Sweat ... Fat ... Tears ... Grease ... Spittle ... Snot ... Oil-of-the joints ... Urine ... Brain ...

114–125. The eye base is to be directly known. The visible-object base ... The ear base ... The sound base ... The nose base ... The odour base ... The tongue base ... The flavour base ... The body base ... The tangible-object base ... The mind base ... The idea base ...

126–143. The eye principle is to be directly known. The visible-object principle ... the eye-consciousness principle ... the ear principle ... the sound principle ... the ear-consciousness principle ... the nose principle ... The odour principle ... The nose-consciousness principle ... The tongue principle ... The flavour principle ... The tongue-consciousness principle ... The body principle ... the tangible-object principle ... The body-consciousness principle ... The mind principle ... The idea principle ... The mind-consciousness principle ...

144–165. The eye faculty is to be directly known. The ear faculty ... The nose faculty ... The tongue faculty ... The body faculty ... The mind faculty ... The life faculty ... The femininity faculty ... The masculinity faculty ... The [bodily] pleasure faculty ... The [bodily] pain faculty ... The [mental] joy faculty ... The [mental] grief faculty ... The equanimity faculty ... The faith faculty ... The energy faculty ... The mindfulness faculty ... The concentration faculty ... The understanding faculty ... The I-shall-come-to-know-the-unknown faculty ... The final-knowledge faculty ... The final-knower faculty ...

166–168. The sensual desire principle is to be directly known. The material principle ... The immaterial principle ...

169–177. Sensual desire being is to be directly known. [8] Material

being ... Immaterial being ... Percipient being ... Non-percipient being ... Neither-percipient-nor-non-percipient being ... One-constituent being ... Four-constituent being ... Five-constituent being ...

178–181. The first jhana is to be directly known. The second jhana ... The third jhana ... The fourth jhana ...

182–185. The heart(will)-deliverance of lovingkindness is to be directly known ... The heart-deliverance of compassion ... The heart-deliverance of sympathetic gladness ... The heart-deliverance of equanimity ...

186–189. The attainment of the base consisting of boundless space is to be directly known. The attainment of the base consisting of boundless consciousness ... The base consisting of nothingness ... The base consisting of neither perception nor non-perception ...

190–201. Ignorance is to be directly known. Formations ... Consciousness ... Mentality-materiality ... The sixfold Base ... Contact ... Feeling ... Craving ... Clinging ... Being ... Birth ... Ageing-and-death is to be directly known.

*

[*The Four Actualities*]

6. Suffering is to be directly known. The origin of suffering ... The cessation of suffering ... The way leading to the cessation of suffering is to be directly known.[3]

7. 1. a–d. Materiality is to be directly known. The origin of materiality ... The cessation of materiality ... the way leading to the cessation of materiality ... [and so on in the four instances a–d. with each of the rest of the 201 ideas listed in §5 up to] ...

201. a–d. Ageing-and-death is to be directly known. The origin of ageing-and-death ... The cessation of ageing-and-death ... The way leading to the cessation of ageing-and-death is to be directly known.

*

8. The meaning of fully understanding suffering is to be directly known. The meaning of abandoning the origin of suffering ... The meaning of realizing the cessation of suffering ... The meaning of developing the way leading to the cessation of suffering is to be directly known.

9. 1. a–d. The meaning of fully understanding materiality is to be directly known. The meaning of abandoning the origin of materiality ... The meaning of realizing the cessation of materiality ... The meaning of developing the way leading to the cessation of materiality ... [and so on in the four instances a–d. with each of the rest of the 201 ideas listed in §5 up to] ...

[9] 201. a–d. The meaning of fully understanding ageing-and-death is

to be directly known. The meaning of abandoning the origin of ageing-and-death ... The meaning of realizing the cessation of ageing-and-death ... The meaning of developing the way leading to the cessation of ageing-and-death is to be directly known.

*

10. The meaning of penetration as the full understanding of suffering is to be directly known. The meaning of penetration as the abandoning of the origin of suffering ... The meaning of penetration as the realizing of the cessation of suffering ... The meaning of penetration as the developing of the way leading to the cessation of suffering is to be directly known.

11. 1. a–d. The meaning of penetration as the full understanding of materiality is to be directly known. The meaning of penetration as the abandoning of the origin of materiality ... The meaning of penetration as the realizing of the cessation of materiality ... The meaning of penetration as the developing of the way leading to the cessation of materiality ... [and so on in the four instances a–d. with each of the 201 ideas listed in §5 up to] ...

201. a–d. The meaning of penetration as the full understanding of ageing-and-death is to be directly known. The meaning of penetration as the abandoning of the origin of ageing-and-death ... The meaning of penetration as the realizing of the cessation of ageing-and-death ... The meaning of penetration as the developing of the way leading to the cessation of ageing-and-death is to be directly known.

*

12. Suffering is to be directly known. The origin of suffering ... The cessation of suffering ... The cessation of the origin of suffering ... The cessation of zeal and greed for suffering ... The attraction in suffering ... The danger in suffering ... The escape from suffering is to be directly known.[4]

13. 1. a–h. Materiality is to be directly known. The origin of materiality ... The cessation of materiality ... The cessation of the origin of materiality ... The cessation of zeal and greed for materiality ... The attraction in materiality ... The danger in materiality ... The escape from materiality ... [and so on in the eight instances a–h. with each of the 201 ideas listed in §5 up to] ...

201. a–h. Ageing-and-death is to be directly known. The origin of ageing-and-death ... The cessation of ageing-and-death ... The cessation of the origin of ageing-and-death ... The cessation of zeal and greed for ageing-and-death ... The attraction in ageing-and-death ... The danger in

ageing-and-death ... The escape from ageing-and-death is to be directly known.

*

14. Suffering is to be directly known. The origin of suffering ... [10] The cessation of suffering ... The way leading to the cessation of suffering ... The attraction in suffering ... The danger in suffering ... The escape from suffering is to be directly known.

15. 1. a–g. Materiality is to be directly known. The origin of materiality ... The cessation of materiality ... The way leading to the cessation of materiality ... The attraction in materiality ... The danger in materiality ... The escape from materiality ... [and so on in the seven instances a–g. with each of the 201 ideas listed in §5 up to] ...

201. a–g. Ageing-and-death is to be directly known. The origin of ageing-and-death ... The cessation of ageing-and-death ... The way leading to the cessation of ageing-and-death ... The attraction in ageing-and-death ... The danger in ageing-and-death ... The escape from ageing-and-death is to be directly known.

*

[*The Seven Contemplations*]

16. Contemplation of impermanence is to be directly known. Contemplation of pain ... Contemplation of not self ... Contemplation of dispassion ... Contemplation of fading away ... Contemplation of cessation ... Contemplation of relinquishment is to be directly known.[5]

17. 1. a–g. Contemplation of impermanence in the case of materiality is to be directly known. Contemplation of pain in the case of materiality ... Contemplation of not self in the case of materiality ... Contemplation of dispassion in the case of materiality ... Contemplation of fading away in the case of materiality ... Contemplation of cessation in the case of materiality ... Contemplation of relinquishment in the case of materiality ... [and so on in the seven instances a–g. with each of the rest of the 201 ideas listed in §5 up to] ...

201. a–g. Contemplation of impermanence in the case of ageing-and-death is to be directly known. Contemplation of pain in the case of ageing-and-death ... Contemplation of not self in the case of ageing-and-death ... Contemplation of dispassion in the case of ageing-and-death ... Contemplation of fading away in the case of ageing-and-death ... Contemplation of cessation in the case of ageing-and-death ... Contemplation of relinquishment in the case of ageing-and-death is to be directly known.

* * *

[*15 Essentials of Being*]

18. 1. Arising is to be directly known.
2. Occurrence is to be directly known.
3. The sign [of a formation] is to be directly known.
4. Accumulation [of kamma] is to be directly known.
5. Rebirth-linking is to be directly known.
6. Destination [on rebirth] is to be directly known.
7. Generation [of aggregates] is to be directly known.
8. Rearising is to be directly known.
9. Birth is to be directly known.
10. Ageing is to be directly known.
11. Sickness [11] is to be directly known.
12. Death is to be directly known.
13. Sorrow is to be directly known.
14. Lamentation is to be directly known.
15. Despair is to be directly known.[6]

1. Non-arising ...
2. Non-occurrence ...
3. Non-sign ...
4. Non-accumulation ...
5. Non-rebirth-linking ...
6. Non-destination ...
7. Non-generation ...
8. Non-rearising ...
9. Non-birth ...
10. Non-ageing ...
11. Non-sickness ...
12. Non-death ...
13. Non-sorrow ...
14. Non-lamentation ...
15. Non-despair is to be directly known.

1. Arising is to be directly known. Non-arising is to be directly known.
2. Occurrence ... Non-occurrence ...
3. The sign ... Non-sign ...
4. Accumulation ... Non-accumulation ...
5. Rebirth-linking ... Non-rebirth-linking ...
6. Destination ... Non-destination ...
7. Generation ... Non-generation ...
8. Rearising ... Non-rearising ...

9. Birth ... Non-birth ...
10. Ageing ... Non-ageing ...
11. Sickness ... Non-sickness ...
12. Death ... Non-death ...
13. Sorrow ... Non-sorrow ...
14. Lamentation ... Non-lamentation ...
15. Despair ... Non-despair is to be directly known.

19. 1. It is to be directly known that arising is suffering.
2. ... that occurrence is suffering,
3.–14. ...
15. It is to be directly known that despair is suffering.

1. It is to be directly known that non-arising is bliss.
2. ... that non-occurrence is bliss.
3.–14. ...
[12] 15. It is to be directly known that non-despair is bliss.

1. It is to be directly known that arising is suffering and non-arising is bliss.
2. ... that occurrence is suffering and non-occurrence is bliss.
3.–14. ...
15. It is to be directly known that despair is suffering and non-despair is bliss.

20. 1. It is to be directly known that arising is terror.
2. ... that occurrence is terror.
3.–14. ...
15. It is to be directly known that despair is terror.

1. It is to be directly known that non-arising is safety.
2. ... that non-occurrence is safety.
3.–14. ...
[13] 15. It is to be directly known that non-despair is safety.

1. It is to be directly known that arising is terror and non-arising is safety.
2. ... that occurrence is terror and non-occurrence is safety.
3.–14. ...
15. It is to be directly known that despair is terror and non-despair is safety.

21. 1. It is to be directly known that arising is materialistic.
2. ... that occurrence is materialistic.

3.–14. ...
15. It is to be directly known that despair is materialistic.

1. It is to be directly known that non-arising is unmaterialistic.
2. ... that non-occurrence is unmaterialistic.
3.–14. ...
15. It is to be directly known that non-despair is unmaterialistic.

1. It is to be directly known that arising is materialistic and non-arising is unmaterialistic.
2. ... that occurrence is materialistic and non-occurrence is unmaterialistic.
3.–14. ...
15. It is to be directly known that despair is materialistic and non-despair is unmaterialistic.

22. 1. It is to be directly known that arising is formations.
2. ... that occurrence is formations.
3.–14. ...
15. It is to be directly known that despair is formations.

1. It is to be directly known that non-arising is nibbana.
2. ... that non-occurrence is nibbana.
3.–14. ...
15. It is to be directly known that non-despair is nibbana.

1. It is to be directly known that arising is formations and non-arising is nibbana.
2. ... that occurrence is formations and non-occurrence is nibbana.
3.–14. ...
15. It is to be directly known that despair is formations and non-despair is nibbana.

End of First Recitation Section

* * *

[*Various Meanings connected with the Noble Path*]

23. Embracing as a meaning is to be directly known, equipment (see M ii 206) as a meaning is to be directly known, perfection as a meaning ... unification as a meaning ... non-distraction as a meaning ... exertion ... non-dissipation ... non-commotion ... non-perturbation ... steadiness of cognizance by establishment in unity ... [supporting] object ... domain ... abandoning ... giving up ... emerging ... turning away ... the peaceful ...

the sublime [goal] ... liberation ... cankerlessness ... crossing-over ... the signless ... the desireless ... the void ... single function (taste) [of serenity and insight] ... [16] non-excess [of either serenity or insight] ... coupling [of serenity and insight] ... outlet [from the formed] ... cause [of arrival at nibbana] ... seeing [nibbana] as a meaning is to be directly known, dominance as a meaning is to be directly known. (With these §§23–43 cf. Tr. XIII §§23–43).[7]

[*Meanings of Serenity and Insight*]

24. Non-distraction as the meaning of serenity is to be directly known. Contemplation as the meaning of insight ... Single function (taste) as the meaning of serenity and insight ... Non-excess as the meaning of [their] coupling is to be directly known.

[*Meanings of Ideas Connected with the Beginning, Middle and End of the Noble Path*]

25. Undertaking as the meaning of training is to be directly known. Domain as the meaning of supporting object ... Exertion as the meaning of slack cognizance ... Curbing as the meaning of agitated cognizance ... Being looked on at[8] with equanimity as the meaning of cognizance purified in both ways is to be directly known. Achieving distinction as a meaning is to be directly known. Penetrating higher as a meaning ... Convergence upon actuality as a meaning ... Causing establishment in cessation[8] as a meaning is to be directly known.

[*Meanings of the Five Faculties, Etc.*]

26. Resolution as the meaning of the faith faculty is to be directly known. Exertion as the meaning of the energy faculty ... Establishing as the meaning of the mindfulness faculty ... Non-distraction as the meaning of the concentration faculty ... Seeing as the meaning of the understanding faculty is to be directly known.

Unshakability by non-faith as the meaning of the faith power is to be directly known. Unshakability by indolence as the meaning of the energy power ... Unshakability by negligence as the meaning of the mindfulness power ... Unshakability by agitation as the meaning of the concentration power ... Unshakability by ignorance as the meaning of the understanding power is to be directly known.

Establishing as the meaning of the mindfulness enlightenment factor is to be directly known. Investigating as the meaning of the investigation-of-ideas enlightenment factor ... Exertion as the meaning of the energy enlightenment factor ... Intentness upon as the meaning of the happiness

enlightenment factor ... Peace as the meaning of the tranquillity enlightenment factor ... Non-distraction as the meaning of the concentration enlightenment factor ... Reflexion as the meaning of the equanimity enlightenment factor is to be directly known.

Seeing as the meaning of right view is to be directly known. Directing onto as the meaning of right thought ... Embracing as the meaning of right speaking ... Origination as the meaning of right acting ... Cleansing as the meaning of right living ... [17] Exertion as the meaning of right effort ... Establishing as the meaning of right mindfulness ... Non-distraction as the meaning of right concentration is to be directly known.[9]

Dominance as the meaning of the faculties is to be directly known. Unshakability as the meaning of the powers ... Outlet as the meaning of the enlightenment factors ... Cause as the meaning of the path ... Establishing as the meaning of the foundations of mindfulness ... Endeavouring as the meaning of the right endeavours ... Succeeding as the meaning of the bases for success ... Suchness (Trueness) as the meaning of the actualities is to be directly known.[10]

27. Tranquillizing as the meaning of the [four] tasks is to be directly known.[11] Realization as the meaning of the [four] fruitions is to be directly known.

[*Meanings of the Five Jhana Factors*]

28. Directing onto as the meaning of applied-thought is to be directly known. Sustention as the meaning of sustained-thought ... Intentness upon as the meaning of happiness ... Moistening as the meaning of bliss (pleasure) ... Unification as the meaning of [concentrated] consciousness is to be directly known.[12]

[*Miscellaneous Meanings*]

29. Adverting as a meaning is to be directly known. Cognizing as a meaning ... The act of understanding as a meaning ... Perceiving as a meaning ... Singleness as a meaning is to be directly known.

What-is-known as the meaning of direct knowledge is to be directly known. Judging (investigating) as the meaning of full-understanding ... Giving up as the meaning of abandoning ... Single function as the meaning of developing ... Sounding as the meaning of realizing ... Aggregate as the meaning of the aggregates ... Principle as the meaning of the principles ... Base as the meaning of the bases ... Being formed as the meaning of formed [ideas] ... Not being formed as the meaning of the unformed is to be directly known.

[*Meanings connected with Cognizance*]

30. Cognizance as a meaning is to be directly known. Cognizance's immediate succession as a meaning ... Emergence of cognizance as a meaning ... Turning away of cognizance as a meaning ... Causes of cognizance as a meaning ... Conditions for cognizance as a meaning ... Physical bases of cognizance as a meaning ... Plane of cognizance as a meaning ... Supporting object of cognizance as a meaning ... Domain of cognizance as a meaning ... <Behaviour of cognizance ...> Travelling of cognizance as a meaning ... Guiding of cognizance as a meaning ... Outlet of cognizance as a meaning ... Escape of cognizance as a meaning is to be directly known.[13]

[*Meanings Connected with Unity*]

31. [14]Adverting in unity as a meaning is to be directly known. Cognizing [18] in unity as a meaning ... Act of understanding in unity as a meaning ... Perceiving in unity as a meaning ... Singleness in unity as a meaning ... Anchoring in unity as a meaning ... Entering into (launching out into) in unity [with the first jhana] as a meaning ... Having confidence in unity [with the second jhana] as a meaning ... Becoming composed in unity [with the third jhana] as a meaning ... Being liberated in unity [with the fourth jhana] as a meaning ... Seeing that 'This is peaceful' in unity as a meaning ... Being made the vehicle in unity as a meaning ... Being made the basis in unity as a meaning ... Being made the foundation in unity as a meaning ... Being consolidated in unity as a meaning ... Being properly undertaken (brought to very sameness) in unity as a meaning ... Embracing in unity as a meaning ... Equipment in unity as a meaning ... Perfection in unity as a meaning ... Combining in unity as a meaning ... Steadying in unity as a meaning ... Repetition (cultivation) in unity as a meaning ... Development in unity as a meaning ... Making much of in unity as a meaning ... Being well grown up (being grown up to very sameness) in unity as a meaning ... Being well liberated in unity as a meaning ... Being enlightened [by the first path] in unity as a meaning ... Being further enlightened [by the second path] in unity as a meaning ... Being still further enlightened [by the third path] in unity as a meaning ... Being fully enlightened [by the fourth path] in unity as a meaning ... Enlightening in unity as a meaning ... Further enlightening in unity as a meaning ... Still further enlightening in unity as a meaning ... Fully enlightening in unity as a meaning ... Partaking of enlightenment in unity as a meaning ... Partaking of further enlightenment in unity as a meaning ... Partaking of still further enlightenment in unity as a meaning ... Partaking of full enlightenment in unity as a meaning ... Lighting in unity as a meaning ... <Lighting up in unity as a meaning ... > Further lighting in unity as a meaning ... Still further lighting in unity as a meaning ... Full lighting in unity as a meaning is to be directly known.

[*Meanings connected with the Noble Path*]

32. [15]Explaining as a meaning is to be directly known. Lighting up as a meaning ... Burning up of defilements as a meaning ... Having no stain as a meaning ... Unstained as a meaning ... Stainless as a meaning ... Sameness (quiet) as a meaning ... Occasion as a meaning ... Seclusion as a meaning ... Behaviour governed by seclusion as a meaning ... Fading away as a meaning ... Behaviour governed by fading away as a meaning ... [19] Cessation as a meaning ... Behaviour governed by cessation as a meaning ... Relinquishment as a meaning ... Behaviour governed by relinquishment as a meaning ... Deliverance as a meaning ... Behaviour governed by deliverance as a meaning is to be directly known.

[*Meanings of the Four Bases of Success*]

33. [16]Zeal as a meaning is to be directly known. Root as a meaning of zeal is to be directly known. Basis as a meaning of zeal ... Endeavour as a meaning of zeal ... Succeeding as a meaning of zeal ... Resolution as a meaning of zeal ... Exertion as a meaning of zeal ... Establishment (founding) as a meaning of zeal ... Non-distraction as a meaning of zeal ... Seeing as a meaning of zeal is to be directly known.

Energy as a meaning is to be directly known ... Root as a meaning of energy ... [and so on as for zeal up to] ... Seeing as a meaning of energy is to be directly known.

Cognizance as a meaning is to be directly known. Root as a meaning of cognizance ... [and so on as for zeal up to] ... Seeing as a meaning of cognizance is to be directly known.

Inquiry as a meaning is to be directly known. Root as a meaning of inquiry ... [and so on as for zeal up to] ... Seeing as a meaning of inquiry is to be directly known.

[*Meanings of the Four Actualities*]

34. Suffering as a meaning is to be directly known. Oppression as a meaning of suffering is to be directly known ... Being formed as a meaning of suffering[17] ... Burning up (torment) as a meaning of suffering ... Change as a meaning of suffering is to be directly known.

Origin as a meaning is to be directly known. Accumulating [kamma] as a meaning of origin ... Source as a meaning of origin ... Bondage as a meaning of origin ... Impeding as a meaning of origin is to be directly known.

Cessation as a meaning is to be directly known. [20] Escape as a meaning of cessation ... Seclusion as a meaning of cessation ... Being unformed as a meaning of cessation ... Deathlessness as a meaning of cessation is to be directly known.

Path as a meaning is to be directly known. Outlet as a meaning of path ... Cause as a meaning of path ... Seeing as a meaning of path ... Dominance as a meaning of path is to be directly known.

[*Meanings with Universal Application*] (cf. §489, XII.17)

35. Suchness (Trueness) as a meaning is to be directly known. Not self as a meaning ... Actuality as a meaning ... Penetration as a meaning ... Directly knowing as a meaning ... Fully understanding as a meaning ... Idea as a meaning ... Principle as a meaning ... What-is-known as a meaning ... Realization as a meaning ... Sounding as a meaning ... Convergence as a meaning is to be directly known.

* * *

[*The Opposites of the Seven Hindrances*[18]*, The Four Jhanas, Four Immaterial Attainments, Eighteen Principal Insights, and Four Paths and Fruitions*] (Series C; cf. Tr. XXX)

36. Renunciation is to be directly known. Non-ill-will ... Perception of light ... Non-distraction ... Definition of ideas ... Knowledge ... Gladness is to be directly known.

37. The first jhana is to be directly known. The second jhana ... The third jhana ... The fourth jhana is to be directly known.

38. The base consisting of boundless space is to be directly known. The base consisting of boundless consciousness ... The base consisting of nothingness ... The base consisting of neither perception nor non-perception is to be directly known.

[*The Eighteen Principal Insights*]

39. Contemplation of impermanence is to be directly known. Contemplation of pain ... Contemplation of not self ... Contemplation of dispassion ... Contemplation of fading away of greed ... Contemplation of cessation ... Contemplation of relinquishment ... Contemplation of destruction ... Contemplation of fall ... Contemplation of change ... Contemplation of the signless ... Contemplation of the desireless ... Contemplation of voidness ... Insight into ideas that is the higher understanding ... Correct knowledge and seeing ... Contemplation of danger ... Contemplation of reflexion ... Contemplation of turning away is to be directly known.

40. The stream-entry path is to be directly known. The fruition of stream entry ... The once-return path ... The fruition of once return ... The non-return path ... The fruition of non-return ... The arahant path ... The fruition of arahantship is to be directly known. [21]

[*Faculties, etc., through their Meanings — see §26*][19]

41. Through its meaning of resolution, the faith faculty is to be directly known. Through its meaning of exertion, the energy faculty ... Through its meaning of establishing, the mindfulness faculty ... Through its meaning of non-distraction, the concentration faculty ... Through its meaning of seeing, the understanding faculty is to be directly known.

Through its meaning of unshakability by non-faith, the faith power is to be directly known. Through its meaning of unshakability by indolence, the energy power ... Through its meaning of unshakability by negligence, the mindfulness power ... Through its meaning of unshakability by agitation, the concentration power ... Through its meaning of unshakability by ignorance, the understanding power is to be directly known.

Through its meaning of establishing (founding), the mindfulness enlightenment factor is to be directly known. Through its meaning of investigating, the investigation-of-ideas enlightenment factor ... Through its meaning of exertion, the energy enlightenment factor ... Through its meaning of pervasion (intentness upon), the happiness enlightenment factor ... Through its meaning of peace, the tranquillity enlightenment factor ... Through its meaning of non-distraction, the concentration enlightenment factor ... Through its meaning of reflexion, the equanimity enlightenment factor is to be directly known.

Through its meaning of seeing, right view is to be directly known. Through its meaning of directing onto, right thought ... Through its meaning of embracing, right speaking ... Through its meaning of originating, right acting ... Through its meaning of cleansing, right living ... Through its meaning of exertion, right effort ... Through its meaning of establishing (founding), right mindfulness ... Through its meaning of non-distraction, right concentration is to be directly known.

Through their meaning of dominance, the faculties are to be directly known. Through their meaning of unshakability, the powers ... Through their meaning of outlet, the enlightenment factors ... Through its meaning of cause, the path ... Through their meaning of establishing (founding), the meaning of the foundations of mindfulness ... Through their meaning of endeavouring, the right endeavours ... Through their meaning of succeeding, the bases of success ... Through their meaning of suchness (trueness), the actualities are to be directly known.

42. Through its meaning of non-distraction, serenity is to be directly known. Through its meaning of contemplation, insight ... Through its meaning of single function (taste), serenity and insight ... Through its meaning of non-excess [of either], coupling [of serenity and insight] is to be directly known.

Through its meaning of restraint, purification of virtue is to be directly known. Through its meaning of non-distraction, purification of cognizance ... Through its meaning of seeing, [22] purification of view ... Through its meaning of freedom, liberation ... Through its meaning of penetration, recognition ... Through its meaning of giving up, deliverance ... Through its meaning of cutting off, knowledge of destruction ... Through its meaning of tranquillizing, knowledge of non-arising is to be directly known.

[*The beginning, middle, and end of the Noble Path through their meanings*] [20] (Series I)

43. Zeal, through its meaning of root, is to be directly known. Attention, through its meaning of originating ... Contact, through its meaning of combining [the internal and external bases for contact] ... Feeling, through its meaning of meeting-place [for craving], ... Concentration, through its meaning of being foremost [in marshalling other consciousness concomitants] ... Mindfulness, through its meaning of dominance [in establishing the supporting-object], ... Understanding, through its meaning of being highest of all ... Deliverance, through its meaning of core, is to be directly known. Nibbana which merges in the deathless, through its meaning of ending, is to be directly known.

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44. Whatever ideas are directly known are known [about]. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'The ear is applied thus: These ideas are to be directly known. Understanding as the act of understanding that is knowledge of what consists in the heard (learnt)'.

End of Second Recitation Section

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[*Section ii*]

45. *How is it that understanding of applying the ear thus 'These ideas are to be fully understood' is knowledge of what consists in the heard (learnt)?*

[*Ten propositions*] (*Dasuttara*, D iii 272*ff.*)

46. One idea to be fully understood: contact is subject to cankers and is productive of clinging (D iii 272).

Two ideas to be fully understood: mentality and materiality (D iii 273).

Three ideas to be fully understood: three kinds of feeling (D iii 275).

Four ideas to be fully understood: four kinds of nutriment (D iii 276).

Five ideas to be fully understood: five aggregates [as objects] of clinging (D iii 233, 278).

Six ideas to be fully understood: six internal bases [beginning with the eye] (D iii 243, 280).

Seven ideas to be fully understood: seven stations of consciousness (D iii 282).

Eight ideas to be fully understood: eight worldly ideas (D iii 286).

Nine ideas to be fully understood: Nine abodes of being (D iii 288).

Ten ideas to be fully understood: Ten bases [that is, eye, ear, nose, tongue, body, visible objects, sounds, odours, flavours, tangible objects] (D iii 290).

[*All*]

47. 'Bhikkhus, all is to be fully understood. And what is all that is to be fully understood? Eye is to be fully understood, visible objects are to be fully understood, eye consciousness is to be fully understood, eye contact is to be fully understood, any feeling that arises with eye contact as its condition whether pleasant or painful [23] or neither-painful-nor-pleasant is also to be fully understood. Ear is to be fully understood, sounds ... Nose is to be fully understood, odours ... Tongue is to be fully understood, flavours ... Body is to be fully understood, tangible objects ... Mind is to be fully understood, ideas are to be fully understood, mind consciousness is to be fully understood, mind contact is to be fully understood, any feeling that arises with mind contact as its condition whether pleasant or painful or neither-painful-nor-pleasant is also to be fully understood' (cf. S iv 16 and §4).

[*201 Ideas*]

48. Materiality is to be fully understood.[21] Feeling ... [and so on as in §5 up to] ... Ageing-and-death is to be fully understood.

49–85. Suffering is to be fully understood. The origin ... [and so on as in §§6–43 up to] ... Nibbana which merges in the deathless is to be fully understood through its meaning of ending.

86. When any ideas which someone is making an effort to obtain are obtained by him, they are accordingly fully understood and judged (investigated).

When renunciation which someone is making an effort to obtain is obtained by him, it is accordingly fully understood and judged (investigated).

When non-ill-will ... When perception of light ... When non-distraction ... When definition of ideas ... When knowledge ... When gladness ... [24]

When the first jhana ... When the second jhana ... When the third jhana ... When the fourth jhana ...

When the base consisting of boundless space ... When the base consisting of boundless consciousness ... When the base consisting of nothingness ... When the base consisting of neither-perception-nor-non-perception ...

When contemplation of impermanence ... When contemplation of pain ... When contemplation of not self ... When contemplation of dispassion ... When contemplation of fading away ... When contemplation of cessation ... When contemplation of relinquishment ... When contemplation of destruction ... When contemplation of fall ... When [25] contemplation of change ... When contemplation of the signless ... When contemplation of the desireless ... When contemplation of voidness ... When insight into ideas that is the higher understanding ... When correct knowledge and seeing ... When contemplation of danger ... When contemplation of reflexion ... When contemplation of turning away ...

When the stream-entry path ... [26] When the once-return path ... When the non-return path ... When the arahant path which someone is making an effort to obtain is obtained by him, it is accordingly fully understood and judged (investigated).

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87. When any ideas which someone is making an effort to obtain are obtained by him, they are accordingly fully understood and judged (investigated). Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'The ear is applied thus: These ideas are to be fully understood. Understanding as the act of understanding that is knowledge of what consists in the heard (learnt)'.

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[*Section iii*]

88. *How is it that understanding of applying the ear thus 'These ideas are to be abandoned' is knowledge of what consists in the heard (learnt)?*

[*Ten propositions*] (*Dasuttara*, D iii 273*ff.*)

89. One idea to be abandoned: The conceit 'I am' (D iii 273).

Two ideas to be abandoned: ignorance, and craving for being (D iii 274).

Three ideas to be abandoned: three sorts of craving (for sensual-desires, for being, for non-being) (D iii 275).

Four ideas to be abandoned: the four floods (D iii 276).

Five ideas to be abandoned: the five hindrances (D iii 278).

Six ideas to be abandoned: the six classes of craving (D iii 280).

Seven ideas to be abandoned: the seven underlying tendencies (D iii 282).

Eight ideas to be abandoned: the eight wrongnesses (opposites of the eightfold path) (D iii 286).

Nine ideas to be abandoned: the nine ideas rooted in craving (D iii 288, the ultimate source is the *Mahānidāna*, which PsA reproduces pp. 118–9 PTS edn.).

Ten ideas to be abandoned: the ten wrongnesses (the eight plus wrong knowledge and wrong deliverance) (D iii 290).

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90. Two kinds of abandoning: Abandoning by cutting off and abandoning by tranquillization. Abandoning by cutting off comes about in one who develops the supramundane path leading to the destruction (of defilement), and abandoning by tranquillization comes about at the moment of fruition.

Three kinds of abandoning: The escape from sensual-desires consists in this, namely, renunciation; the escape from any kinds of materiality consists in this, namely, immateriality; the escape from whatever is, is formed, is dependently arisen, consists in this, namely, cessation. Sensual-desires are abandoned and given up in one who has obtained renunciation. Any kinds of materiality are abandoned and given up in one who has obtained the immaterial. Formations are abandoned and given up in one who has obtained cessation.

Four kinds of abandoning: when penetration consisting in full understanding penetrates the actuality of suffering, it abandons; when [27] penetration consisting in abandoning penetrates the actuality of origination, it abandons; when penetration consisting in realization penetrates the actuality of cessation, it abandons; when penetration consisting in development penetrates the actuality of the path, it abandons.

Five kinds of abandoning: abandoning by suppression, abandoning by substitution of opposites, abandoning by cutting off, abandoning by tranquillization, abandoning by escaping. There is abandoning of the hindrances by suppression in one who develops the first jhana; abandoning of (wrong) views by substitution of opposites in one who develops concentration partaking of penetration; abandoning (of defilements) by

cutting off in one who develops the supramundane path leading to the destruction (of defilement); abandoning (of the effort of development) by tranquillization at the moment of fruition (of the path); abandoning by escaping is cessation, nibbana.

[*All*]

91. 'Bhikkhus, all is to be abandoned. And what is all that is to be abandoned? Eye is to be abandoned, visible objects are to be abandoned, eye consciousness is to be abandoned, eye contact is to be abandoned, any feeling that arises with eye contact as its condition whether pleasant or painful or neither-painful-nor-pleasant is also to be abandoned. Ear is to be abandoned, sounds ... Nose is to be abandoned, odours ... Tongue is to be abandoned, flavours ... Body is to be abandoned, tangible objects ... Mind is to be abandoned, ideas are to be abandoned, mind consciousness is to be abandoned, mind contact is to be abandoned, any feeling that arises with mind contact as its condition whether pleasant or painful or neither-painful-nor-pleasant is to be abandoned'. (Cf. S iv 16).

[*201 Ideas*]

92. When he sees materiality he abandons. When he sees feeling ... [and so on as in §5 up to] ... When he sees ageing-and-death he abandons.
93–129. When he sees suffering he abandons. When he sees the origin ... [and so on as in §§6–43 up to] ... When he sees nibbana which merges in the deathless in its meaning of ending he abandons.

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130. Any ideas that are abandoned are given up. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'The ear is applied thus: These ideas are to be abandoned. Understanding as the act of understanding that is knowledge of what consists in the heard (learnt)'.

End of third recitation section

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[*Section iv*]

131. [28] *How is it that understanding of applying the ear thus 'These ideas are to be developed' is knowledge of what consists in the heard (learnt)?*

[*Ten Propositions*]

132. One idea to be developed: mindfulness occupied with the body and accompanied by enjoyment[22] (D iii 272).

Two ideas to be developed: serenity and insight (D iii 273).

Three ideas to be developed: the three kinds of concentration (D iii 274).

Four ideas to be developed: the four foundations of mindfulness (D iii 276).

Five ideas to be developed: the five-factored right concentration[22] (D iii 277).

Six ideas to be developed: the six instances of recollection (D iii 280).

Seven ideas to be developed: the seven enlightenment factors (D iii 282).

Eight ideas to be developed: the noble eightfold path (D iii 286).

Nine ideas to be developed: the nine factors in the endeavour for purification[22] (D iii 288).

Ten ideas to be developed: the ten kasina bases (D iii 290).

133. Two kinds of development: mundane development and supramundane development.

Three kinds of development: development of material-sphere profitable ideas, development of immaterial-sphere profitable ideas, development of unincluded profitable ideas. As to development of material-sphere profitable ideas, there is the inferior, the medium and the superior kind. As to development of immaterial-sphere profitable ideas, there is the inferior, the medium and the superior kind. As to development of unincluded profitable ideas there is (only) the superior kind.

Four kinds of development: when penetration consisting in full understanding penetrates the actuality of suffering, it develops; when penetration consisting in abandoning penetrates the actuality of origination, it develops; when penetration consisting in realization penetrates the actuality of cessation, it develops;when penetration consisting of developing penetrates the actuality of the path, it develops. These are four kinds of development.

134. Four more kinds of development: development as search, development as obtainment, development as single function, development as repetition.[23]

What is *development as search*? When anyone is entering upon concentration, the ideas produced in him have a single function (namely deliverance): this is development as search (for absorption).

What is *development as obtainment*? When anyone has entered upon concentration, the ideas produced in him do not exceed each other: this is development as obtainment (of absorption).

What is *development as a single function*?

When he develops the faith faculty in the sense of resolution and the (other) four faculties have a single function in him through the faith faculty, that is development in the sense of single function of the faculties. When he develops the energy [29] faculty in the sense of exertion ... through the energy faculty ... When he develops the mindfulness faculty in the sense of establishing ... through the mindfulness faculty ... When he develops the concentration faculty in the sense of non-distraction ... through the concentration faculty ... When he develops the understanding faculty in the sense of seeing and the (other) four faculties have a single function in him through the understanding faculty, that is development in the sense of single function of the faculties.

When he develops the faith power in the sense of unshakability by non-faith and the (other) four powers have a single function in him through the faith power, that is development in the sense of single function of the powers. When he develops the energy power in the sense of unshakability by indolence ... through the energy power ... When he develops the mindfulness power in the sense of unshakability by negligence ... through the mindfulness power ... When he develops the concentration power in the sense of unshakability by distraction ... through the concentration power ... When he develops the understanding power in the sense of unshakability by ignorance and the (other) four powers have a single function in him through the understanding faculty, that is development in the sense of single function of the powers.

When he develops the mindfulness enlightment factor in the sense of establishing and the (other) six enlightenment factors have a single function in him through the mindfulness enlightenment factor, that is development in the sense of single function of the enlightenment factors. When he develops the investigation-of-ideas enlightenment factor in the sense of investigating ... through the investigation-of-ideas enlightenment factor ... When he develops the energy enlightenment factor in the sense of exerting ... through the energy enlightenment factor ... When he develops the happiness enlightenment factor in the sense of intentness upon ... through the happiness enlightenment factor ... When he develops the tranquillity enlightenment factor in the sense of peace ... through the tranquillity enlightenment factor ... When he develops the concentration enlightenment factor in the sense of non-distraction ... through the concentration enlightenment factor ... [30] When he develops the equanimity enlightenment factor in the sense of reflexion and the (other) six enlightenment factors have a single function in him through the equanimity enlightenment factor, that is development in the sense of single function of the enlightenment factors.

When he develops right view in the sense of seeing and the (other) seven path factors have a single function in him through right view, that is development in the sense of single function of the path factors. When he develops right thought in the sense of directing onto ... through right thought ... When he develops right speaking in the sense of embracing ... through right speaking ... When he develops right acting in the sense of originating ... through right acting ... When he develops right living in the sense of cleansing ... through right living ... When he develops right effort in the sense of exerting ... through right effort ... When he develops right mindfulness in the sense of establishing ... through right mindfulness ... When he develops right concentration in the sense of non-distraction and the (other) seven path factors have a single function in him through right concentration, that is development in the sense of single function.

This is development as single function.

What is *development as repetition*? Here a bhikkhu practises repetition in the morning, repetition at noon, repetition in the evening, repetition before eating, repetition after eating,[24] repetition in the first watch, repetition in the middle watch, repetition in the last watch, repetition by night, repetition by day, repetition by night and day, repetition in the dark half of the moon, repetition in the bright half of the moon, repetition in the rainy season, repetition in the cool season, repetition in the hot season, repetition in the first phase of life, repetition in the middle phase of life, repetition in the last phase of life. This is development as repetition.

These are four kinds of development.

135. Four more kinds of development: [31] Development in the sense of non-excess of ideas produced in him, development in the sense of single function of faculties, development in the sense that the appropriate energy is effective, development in the sense of repetition.

How is it *development in the sense of non-excess of ideas produced in him*?

When he abandons zeal for sensual-desires and the ideas produced in him do not exceed each other through renunciation, then development is in the sense of non-excess of ideas produced in him. When he abandons ill-will ... through non-ill-will ... When he abandons stiffness-and-torpor ... through perception of light ... When he abandons agitation ... through non-distraction ... When he abandons uncertainty ... through definition of ideas ... When he abandons ignorance ... through knowledge ... When he abandons boredom and the ideas produced in him do not exceed each other through gladness, then development is in the sense of non-excess of ideas produced in him.

When he abandons the hindrances and the ideas produced in him do not

exceed each other through the first jhana, then development is in the sense of non-excess of ideas produced in him. When he abandons applied thought and sustained thought ... through the second jhana ... When he abandons happiness ... through the third jhana ... When he abandons pleasure and the ideas produced in him do not exceed each other through the fourth jhana, then development is in the sense of non-excess of ideas produced in him.

When he abandons perception of materiality, perceptions of resistance and perceptions of difference [32] and the ideas produced in him do not exceed each other through the attainment of the base consisting of boundless space, then development is in the sense of non-excess of ideas produced in him. When he abandons the perception of the base consisting of boundless space ... through the attainment of the base consisting of boundless consciousness ... When he abandons the perception of the base consisting of boundless consciousness ... through the attainment of the base consisting of nothingness ... When he abandons the perception of the base consisting of nothingness and the ideas produced in him do not exceed each other through the attainment of the base consisting of neither-perception-nor-non-perception, then development is in the sense of non-excess of ideas produced in him.

When he abandons the perception of permanence and the ideas produced in him do not exceed each other through contemplation of impermanence, then development is in the sense of non-excess of ideas produced in him. When he abandons the perception of pleasure ... through contemplation of pain ... When he abandons the perception of self ... through contemplation of not self ... When he abandons delight ... through contemplation of dispassion ... When he abandons greed ... through contemplation of fading away (of greed) ... When he abandons arising ... through contemplation of cessation ... When he abandons grasping ... through contemplation of relinquishment ... When he abandons the perception of compactness ... through contemplation of destruction ... When he abandons accumulation ... through contemplation of fall ... When he abandons perception of everlastingness ... through contemplation of change ... When he abandons the sign ... through contemplation of the signless ... [33] When he abandons desire ... through contemplation of the desireless ... When he abandons misinterpretation ... through contemplation of voidness ... When he abandons misinterpretation due to grasping at a core ... through insight into ideas that is higher understanding ... When he abandons misinterpretation due to delusion ... through correct knowledge and seeing ... When he abandons misinterpretation due to reliance (on formations) ... through contemplation of danger ... When he abandons

non-reflexion ... through contemplation of reflexion ... When he abandons misinterpretation due to bondage and the ideas produced in him do not exceed each other through contemplation of turning away, then development is in the sense of non-excess of ideas produced in him.

When he abandons the defilements coefficient with wrong view [25] and the ideas produced in him do not exceed each other through the stream-entry path, then development is in the sense of non-excess of ideas produced in him. When he abandons gross defilements ... through the once return path ... When he abandons secondary defilements ... through the non-return path ... When he abandons all defilements and the ideas produced in him do not exceed each other through the arahant path, then development is in the sense of non-excess of ideas produced in him.

That is how development is in the sense of non-excess of ideas produced in him.

How is it *development in the sense of single function of faculties*?

When he abandons zeal for sensual desires and the five faculties have a single function in him through renunciation, then development is in the sense of single function of the faculties. When he abandons ill-will ... [and so on with the remaining hindrances]. [34]

When he abandons the hindrances and the five faculties have a single function in him through the first jhana, then development is in the sense of single function of the faculties. When he abandons applied thought and sustained thought ... [and so on with the remaining jhanas].

When he abandons perceptions of materiality, perceptions of resistance and perceptions of variety ... [and so on with the remaining immaterial attainments] .

When he abandons the perception of permanence ... [and so on with the remaining Principal Insights].

When he abandons the defilements coefficient with wrong view ... [and so on with the remaining paths up to] ... When he abandons all defilements and the ideas produced in him have a single function through the arahant path, then development is in the sense of single function of the faculties.

That is how development is in the sense of single function of the faculties.

How is it *development in the sense that the appropriate energy is effective*?

When he abandons zeal for sensual desires and energy is effective in him through renunciation, then development is in the sense that the appropriate energy is effective. When ... [and so on with the remaining hindrances].

When he abandons the hindrances and energy is effective in him through the first jhana ... [and so on with the remaining jhanas].

When he abandons perceptions of materiality ... [and so on with the remaining immaterial attainments].

When he abandons the perception of permanence ... [and so on with the remaining Principal Insights].

When he abandons the defilements coefficient with wrong view ... [and so on with the remaining paths up to] ... When he abandons all defilements and energy is effective in him through the arahant path, then development is in the sense that the appropriate energy is effective.

That is how development is in the sense that the appropriate energy is effective.

How is it *development in the sense of repetition*?

When he abandons zeal for sensual desires and repeats the renunciation, then development is in the sense of repetition. When ... [and so on with the remaining hindrances].

When he abandons the hindrances ... [and so on with the remaining jhanas].

When he abandons perceptions of materiality ... [and so on with the remaining immaterial attainments].

When he abandons the perception of permanence ... [and so on with the remaining Principal Insights].

When he abandons the defilements coefficient with wrong view ... [and so on with the remaining paths up to] ... When he abandons all defilements and repeats the arahant path, then development is in the sense of repetition.

That is how development is in the sense of repetition.

These are the four kinds of development.

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[*201 Ideas*]

136. When he sees materiality he develops. When he sees feeling he ... [and so on as in §5 up to] ... When he sees ageing-and-death he develops.

137.–173. When he sees suffering ... [and so on as in §§6–43 up to] ... When he sees nibbana which merges in the deathless through its meaning of ending he develops.

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174. Any ideas that are developed have a single function (taste). Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'The ear is applied thus

"These ideas are to be developed". Understanding as the act of understanding that is knowledge of what consists in the heard (learnt)'.

End of fourth recitation section

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[*Section v*]

175. *How is it that understanding of applying the ear thus 'These ideas are to be realized' is knowledge of what consists in the heard (learnt)?*

[*Ten Propositions*]

176. One idea to be realized: unshakable heart-deliverance (D iii 273).

Two ideas to be realized: recognition and deliverance (D iii 274).

Three ideas to be realized: the three recognitions (D iii 275).

Four ideas to be realized: the four fruits of asceticism (D iii 277).

Five ideas to be realized: the five aggregates of True Ideas (that is, virtue, concentration, understanding, deliverance, and knowledge and seeing of deliverance) (D iii 279).

Six ideas to be realized: [35] the six kinds of direct knowledge (D iii 281).

Seven ideas to be realized: the seven powers of one whose cankers are exhausted (D iii 283).

Eight ideas to be realized: the eight liberations (D iii 288, cf. *Mahānidāna*, D ii 70–1).

Nine ideas to be realized: the nine successive cessations (D iii 290).

Ten ideas to be realized: the ten ideas of the adept (non-trainer) (D iii 292).

[*All*]

177. 'Bhikkhus, all is to be realized. And what is all that is to be realized? Eye is to be realized, visible objects are to be realized, eye consciousness is to be realized, eye contact is to be realized, any feeling that arises with eye contact as its condition whether pleasant or painful or neither-painful-nor-pleasant is also to be realized. Ear is to be realized, sounds are to be realized, ... Nose is to be realized, odours are to be realized, ... Tongue is to be realized, ... flavours are to be realized, ... Body is to be realized, tangible objects are to be realized, ... Mind is to be realized, ideas are to be realized, mind consciousness is to be realized, mind contact is to be

realized, any feeling that arises with mind contact as its condition whether pleasant or painful or neither-painful-nor-pleasant is also to be realized'.

[*201 Ideas*]

178. When he sees materiality he realizes. When he sees feeling ... [and so on as in §5 up to] ... When he sees ageing-and-death he realizes.
179.–215. When he sees suffering ... [and so on as in §§6–43 up to] ... When he sees nibbana which merges in the deathless through its meaning of ending he realizes.

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216. Any ideas that are realized are sounded. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'The ear is applied thus: These ideas are to be realized. Understanding as the act of understanding that is knowledge of what consists in the heard (learnt)'.

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[*Sections vi.–ix.*]

217. *How is it that understanding of applying the ear thus: These ideas partake of diminution, these ideas partake of stagnation, these ideas partake of distinction, these ideas partake of penetration, is knowledge of what consists in the heard (learnt)?* (cf. D iii 277)

218. When perception and attention accompanied by sensual-desire visit an obtainer of the first jhana, that is an idea partaking of diminution. When mindfulness in conformity with that [jhana] becomes stabilized, that is an idea partaking of stagnation. When perception and attention unaccompanied by applied-thought visit him, that is an idea partaking of distinction. When perception and attention accompanied by dispassion [36] and allied to fading away of greed visit him, that is an idea partaking of penetration.

When perception and attention accompanied by applied-thought visit an obtainer of the second jhana, that is an idea partaking of diminution. When mindfulness in conformity with that [jhana] becomes stabilized, that is an idea partaking of stagnation. When perception and attention accompanied by equanimity and [bodily] pleasure visit him, that is an idea partaking of distinction. When perception and attention accompanied

by dispassion and allied to fading away of greed visit him, that is an idea partaking of penetration.

When perception and attention accompanied by happiness and [bodily] pleasure visit an obtainer of the third jhana, that is an idea partaking of diminution. When mindfulness in conformity with that [jhana] becomes stabilized, that is an idea partaking of stagnation. When perception and attention accompanied by neither-pain-nor-pleasure visit him, that is an idea partaking of distinction. When perception and attention accompanied by dispassion and allied to fading away of greed visit him, that is an idea partaking of penetration.

When perception and attention accompanied by equanimity and [bodily] pleasure visit an obtainer of the fourth jhana, that is an idea partaking of diminution. When mindfulness in conformity with that [jhana] becomes stabilized, that is an idea partaking of stagnation. When perception and attention accompanied by the base consisting of boundless space visit him, that is an idea partaking of distinction. When perception and attention accompanied by dispassion and allied to fading away of greed visit him, that is an idea partaking of penetration.

When perception and attention accompanied by materiality visit an obtainer of the base consisting of boundless space, that is an idea partaking of diminution. When mindfulness in conformity with that [attainment] becomes stabilized, that is an idea partaking of stagnation. When perception and attention accompanied by the base consisting of boundless consciousness visit him, that is an idea partaking of distinction. When perception and attention accompanied by dispassion and allied to fading away of greed visit him, that is an idea partaking of penetration.

When perception and attention accompanied by the base consisting of boundless space visit an obtainer of the base consisting of boundless consciousness, that is an idea partaking of diminution. When mindfulness in conformity with that [attainment] becomes stabilized, that is an idea partaking of stagnation. When perception and attention accompanied by the base consisting of nothingness visit him, that is an idea partaking of distinction. When perception and attention accompanied by dispassion and allied to fading away of greed visit him, that is an idea partaking of penetration.

When perception and attention accompanied by the base consisting of boundless consciousness visit an obtainer of the base consisting of nothingness, that is an idea partaking of diminution. When mindfulness in conformity with that [attainment] becomes stabilized, that is an idea partaking of stagnation. When perception and attention accompanied by the base consisting of neither-perception-nor-non-perception visit him,

that is an idea partaking of distinction. When perception and attention accompanied by dispassion and allied to fading away of greed visit him, that is an idea partaking of penetration.

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219. [37] Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'The ear is applied thus: These ideas partake of diminution, these ideas partake of stagnation, these ideas partake of distinction, these ideas partake of penetration. Understanding as the act of understanding that is knowledge of what consists in the heard (learnt)'.

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[*Sections x.–xii.*]

220. *How is it that understanding of applying the ear thus: All formations are impermanent, all formations are painful, all ideas are not self, is knowledge of what consists in the heard (learnt)?* (Dh 277–9)

221. The ear is applied thus: Materiality is impermanent in the sense of destruction, painful in the sense of terror,[26] not self in the sense of having no core. Knowledge of what consists in the heard (learnt) is understanding as the act of understanding that. The ear is applied thus: Feeling ... [and so on as with the rest of the 201 ideas listed in §5 up to] ... The ear is applied thus: Ageing-and-death is impermanent in the sense of destruction, painful in the sense of terror,[26] not self in the sense of having no core. Knowledge of what consists in the heard (learnt) is understanding as the act of understanding that.

222. Hence it was said: 'The ear is applied thus: All formations are impermanent, all formations are painful, all ideas are not self. Understanding as the act of understanding that is knowledge of what consists in the heard (learnt)'.

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[*Sections xiii.–xvi.*]

223. *How is it that understanding of applying the ear thus: This is the noble actuality of suffering, this is the noble actuality of the origin of*

suffering, this is the noble actuality of the cessation of suffering, this is the noble actuality of the way leading to the cessation of suffering, is knowledge of what consists in the heard (learnt)?

224. Herein, what is the noble actuality of suffering? Birth is suffering, ageing is suffering, death is suffering, sorrow and lamentation, pain, grief and despair are suffering, association with the unloved is suffering, separation from the loved is suffering, not to get what one wants is suffering, in short the five aggregates [as objects] of clinging are suffering.[27]
225. Herein, what is birth? In the various orders of being the birth of beings, their coming to birth, descent (into a womb), reproduction, manifestation of aggregates, acquisition of bases [for consciousness], is what is called birth (S ii 3).
226. Herein, what is ageing? In the various orders of beings the ageing of beings, their old age, state of broken teeth, grey hair and wrinkles, their decline of life and weakening faculties, is what is called ageing (S ii 2).
227. [38] Herein, what is death? In the various orders of beings the passing of beings, their passing away, break-up, disappearance, dying, completing their time, break-up of aggregates, laying down of the corpse, interruption of the life faculty, is what is called death (cf. S ii 3).
228. Herein, what is sorrow? The sorrow, sorrowing, sorrowfulness, inner sorrow, inner sorriness, consuming of the heart, grief, dart of sorrow, in one who has encountered loss of relatives or loss of wealth or loss of health or loss of virtue or loss of view, or who is affected by some painful idea or other, is what is called sorrow (cf. M iii 249).[28]
229. Herein, what is lamentation? The wail and lament, wailing and lamenting, bewailing and lamentation, blubbering, jabbering, outcry, outcrying, crying out, in one who has encountered loss of relatives or loss of wealth or loss of health or loss of virtue or loss of view, or who is affected by some painful idea or other, is what is called lamentation (cf. M iii 249).
230. Herein, what is pain? Bodily discomfort, bodily pain, what is felt as uncomfortable and painful born of body contact, uncomfortable painful feeling born of body contact, is called pain (M iii 250).
231. Herein, what is grief? Mental discomfort, mental pain, what is felt as uncomfortable and painful born of mind contact, uncomfortable painful feeling born of mind contact, is called grief (M iii 250).
232. Herein, what is despair? The trouble and despair, tribulation and desperation, troubledness and despairingness, of one who has encountered loss of relatives or loss of wealth or loss of health or loss of virtue[29] or loss of view, or who is affected by some painful idea or other, is called despair (cf. M iii 250).

233. Herein, what is association with the unloved as suffering? Here [39] the coincidence, conjunction, meeting, mixing, with those visible objects, sounds, odours, flavours, tangible objects, that are unwanted, unwished for, unwelcome, or with those [persons] who desire one's harm, one's ruin, one's discomfort, what is not one's surcease of bondage, is what is called association with the unloved as suffering.

234. Herein, what is separation from the loved as suffering? Here the non-coincidence, non-conjunction, non-meeting, non-mixing, with those visible objects, sounds, odours, flavours, tangible objects, that are wanted, wished for, welcome, or with those [persons] who desire one's good, one's welfare, one's comfort, what is one's surcease of bondage, or mother or father or brother or sister or friends or companions or relatives or kin, is what is called separation from the loved as suffering.

235. Herein, what is not to get what one wants as suffering? To beings subject to birth there comes this wish: Oh that we were not subject to birth and that birth might not come to us. But that is not to be gained by [mere] wishing. This is what is not to obtain one's wish as suffering. To beings subject to ageing there comes ... To beings subject to sickness ... To beings subject to death ... To beings subject to sorrow and lamentation, pain, grief and despair there comes this wish: Oh that we were not subject to sorrow and lamentation, pain, grief and despair and that sorrow and lamentation, pain, grief and despair might not come to us. But that is not to be gained by [mere] wishing. This is what is not to get one's wish as suffering (M iii 250).

236. Herein, what are in short the five aggregates [as objects] of clinging as suffering? They are the materiality aggregate [as object] of clinging, the feeling aggregate [as object] of clinging, the perception aggregate [as object] of clinging, the formations aggregate [as object] of clinging, and the consciousness aggregate [as object] of clinging. These are what are called in short the five aggregates [as objects] of clinging as suffering. This is called the noble actuality of suffering (M iii 250).

237. Herein, what is the noble actuality of the origin of suffering? It is craving, which produces further being, is accompanied by delight and greed, delighting in this and that, that is to say, craving for sense desires, craving for being, craving for non-being (M iii 250).

238. [40] But wherein does that craving arise, wherein does it dwell? Craving arises wherever there is what is likable and agreeable in the world, and therein it dwells. And what is likable and agreeable in the world? Eye is likable and agreeable in the world: therein this craving arises, therein it dwells. Ear ... Nose ... Tongue ... Body ... Mind ... Visible objects ... Sounds ... Odours ... Flavours ... Tangible objects ... Ideas ...

Eye consciousness ... Ear consciousness ... Nose consciousness ... Tongue consciousness ... Body consciousness ... Mind consciousness ... Eye contact ... Ear contact ... Nose contact ... Tongue contact ... Body contact ... Mind contact ... Eye-contact-born feeling ... Ear-contact-born feeling ... Nose-contact-born feeling ... Tongue-contact-born feeling ... Body-contact-born feeling ... Mind-contact-born feeling ... Perception of visible objects ... Perception of sounds ... Perception of odours ... Perception of flavours ... Perception of tangible objects ... Perception of ideas ... Volition about visible objects ... Volition about sounds ... Volition about odours ... Volition about flavours ... Volition about tangible objects ... Volition about ideas ... Craving for visible objects ... Craving for sounds ... Craving for odours ... Craving for flavours ... Craving for tangible objects ... Craving for ideas ... Applied thought about visible objects ... Applied thought about sounds ... Applied thought about odours ... Applied thought about flavours ... Applied thought about tangible objects ... Applied thought about ideas ... Sustained thought about visible objects ... Sustained thought about sounds ... Sustained thought about odours ... Sustained thought about flavours ... Sustained thought about tangible objects ... Sustained thought about ideas is likable and agreeable in the world: therein this craving arises, therein it dwells.

That is called the noble actuality of the origin of suffering.

239. Herein, what is the noble actuality of the cessation of suffering? It is the remainderless fading and ceasing, denying, relinquishing, letting go and rejecting, of that same craving (M iii 251).

240. But wherein is that craving abandoned, wherein does it cease? Craving is abandoned wherever there is what is likable and agreeable in the world, and therein it ceases. And what is likable and agreeable in the world? Eye is likable and agreeable in the world: ... [and so on as in §237] ... Sustained thought about ideas is likable and agreeable in the world: therein this craving is abandoned, therein it ceases.

This is called the noble actuality of the cessation of suffering.

241. Herein, what is the noble actuality of the way leading to the cessation of suffering? It is this noble eightfold path, that is to say: right view, right thought, right speaking, [41] right acting, right living, right effort, right mindfulness, right concentration.

242. Herein, what is right view? It is knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the way leading to the cessation of suffering. This is what is called right view.

243. Herein, what is right thought? It is the thought of renunciation, the thought of non-ill-will, the thought of non-cruelty. This is what is called right thought.

244. Herein, what is right speaking? It is abstention from false speech, abstention from malicious speech, abstention from harsh speech, abstention from gossip. This is what is called right speaking.

245. Herein, what is right acting? It is abstention from killing living things, abstention from taking what is not given, abstention from sexual misconduct. This is what is called right acting.

246. Herein, what is right living? Here a noble disciple, having rejected wrong living, makes his livelihood by right living. This is what is called right living.

247. Herein, what is right effort? Here a bhikkhu awakens zeal for the non-arising of unarisen evil unprofitable ideas, and he strives, exerts energy, strains his mind and struggles. He awakens zeal for the abandoning of arisen evil unprofitable ideas, and he strives, ... He awakens zeal for the arising of unarisen profitable ideas, and ... He awakens zeal for the maintenance, non-disappearance, strengthening, increase, development and perfection of arisen profitable ideas, and he strives, exerts energy, strains his mind and struggles. This is what is called right effort.

248. Herein, what is right mindfulness? Here a bhikkhu dwells contemplating the body as a body, ardent, fully aware and mindful, having put away covetousness and grief for the world. He dwells contemplating feelings as feelings, ardent, ... He dwells contemplating cognizance ... He dwells contemplating ideas as ideas, ardent, fully aware and mindful, having put away covetousness and grief for the world. This is what is called right mindfulness.

249. Herein, what is right concentration? Here quite secluded from sensual-desires, secluded from unprofitable ideas a bhikkhu enters upon and abides in the first jhana, which is accompanied by applied and sustained thought with happiness and [bodily] pleasure born of seclusion. With the stilling of applied and sustained thought he enters upon and abides in the second jhana, which has [42] internal confidence and singleness of cognizance without applied thought, without sustained thought, with happiness and [bodily] pleasure born of concentration. With the fading as well of happiness he abides in equanimity, and mindful and fully aware, feeling pleasure with the body, he enters upon and dwells in the third jhana, on account of which the Noble Ones announce: 'He abides in pleasure who has equanimity and is mindful'. With the abandoning of [bodily] pleasure and pain, and with the previous disappearance of [mental] joy and grief he enters upon and abides in the fourth jhana, which has neither-pain-nor-pleasure and has purity of mindfulness due to equanimity. This is what is called right concentration. (see p.lix above)

This is what is called the noble actuality of the way leading to the cessation of suffering.

250. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'The ear is applied thus: This is the noble actuality of suffering, this is the noble actuality of the origin of suffering, this is the noble actuality of the cessation of suffering, this is the noble actuality of the way leading to the cessation of suffering. Understanding as the act of understanding that is knowledge of what consists in the heard (learnt)'.

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[*CHAPTER II. — VIRTUE*]

251. *How is it that understanding of restraint after hearing (learning) is knowledge of what consists in virtue?*

252. Five kinds of virtue: virtue consisting in limited purification, virtue consisting in unlimited purification, virtue consisting in perfected purification, virtue consisting in unmisapprehended[30] purification, virtue consisting in tranquillized purification.
253. Herein, what is *virtue consisting in limited purification*? That of the training precepts for those not fully admitted to the Order: such is virtue consisting in limited purification.
254. What is *virtue consisting in unlimited purification*? That of the training precepts for those fully admitted to the Order: such is virtue consisting in unlimited purification.
255. What is *virtue consisting in perfected purification*? That of Magnanimous Ordinary Men devoted to profitable ideas, who are perfecting [the course] that ends in initiateship (trainership), regardless of the physical body and life, having given up [attachment to] life: such is virtue consisting in perfected purification.
256. What is *virtue consisting in unmisapprehended purification*? That of the seven kinds of initiate (trainer)[31]: such is virtue consisting in unmisapprehended purification. [43]
257. What is *virtue consisting in tranquillized[32] purification*? That of the Perfect One's disciples with cankers exhausted, of Undeclared Enlightened Ones (Paccecka Buddhas), of Perfect Ones accomplished and fully enlightened: such is virtue consisting in tranquillized purification.
258. There is virtue that has a limit and virtue that has no limit. Herein what is the virtue that has a limit? There is virtue that has gain as its limit,

there is virtue that has fame as its limit, there is virtue that has relatives as its limit, there is virtue that has limbs as its limit, there is virtue that has life as its limit.

What is the virtue that has gain as its limit? Here someone with gain as cause, with gain as condition, with gain as reason, transgresses a training precept as undertaken: such virtue has gain as its limit.

What is the virtue that has fame as its limit? Here someone with fame as cause, ... : such virtue has fame as its limit.

What is the virtue that has relatives as its limit? Here someone with relatives as cause, ... : such virtue has relatives as its limit.

What is the virtue that has limbs as its limit? Here someone with limbs as cause ... : such virtue has limbs as its limit.

What is the virtue that has life as its limit? Here someone with life as cause, with life as condition, with life as reason, transgresses a training precept as undertaken: such virtue has life as its limit.

Such kinds of virtue are torn, rent, blotched, mottled, they are not liberating, not commended by the wise; they are misapprehended, not conducive to concentration, not a basis for non-remorse, not a basis for gladness, not a basis for happiness, not a basis for tranquillity, not a basis for bliss, not a basis for concentration, not a basis for correct knowledge and seeing; they do not lead to complete dispassion, to fading of greed, to cessation, to peace, to direct knowledge, to enlightenment, to nibbana: such virtue has a limit.[33]

259. What is the virtue that has no limit? There is virtue [44] that does not have gain as its limit, there is virtue that does not have fame as its limit, there is virtue that does not have relatives as its limit, there is virtue that does not have limbs as its limit, there is virtue that does not have life as its limit.

What is the virtue that does not have gain as its limit? Here someone does not, with gain as cause, with gain as condition, with gain as reason, even arouse the thought of transgressing a training precept as undertaken, how then shall he actually transgress it? Such virtue does not have gain as its limit.

What is the virtue that does not have fame as its limit? Here someone does not, with fame as cause, ... Such virtue does not have fame as its limit.

What is the virtue that does not have relatives as its limit? Here someone does not, with relatives as cause, ... Such virtue does not have relatives as its limit.

What is virtue that does not have limbs as its limit? Here someone does not, with limbs as cause, ... Such virtue does not have limbs as its limit.

What is virtue that does not have life as its limit? Here someone does not, with life as cause, with life as condition, with life as reason even arouse the thought of transgressing a training precept as undertaken, how then shall he actually transgress it? Such virtue does not have life as its limit.

Such kinds of virtue are untorn, unrent, unblotched, unmottled, they are liberating, commended by the wise, unmisapprehended, conducive to concentration, a basis for non-remorse, a basis for gladness, a basis for happiness, a basis for tranquillity, a basis for bliss, a basis for concentration, a basis for correct knowledge and seeing, they lead to complete dispassion, to fading of greed, to cessation, to peace, to direct knowledge, to enlightenment, to nibbana: such virtue has no limit.

260. What is virtue? How many kinds of virtue are there? From what does virtue originate? With how many ideas does virtue combine?

261. *What is virtue*? There is virtue as volition, virtue as consciousness concomitant, virtue as restraint, virtue as non-transgression.

262. *How many kinds of virtue are there*? There are three kinds of virtue (habit); profitable virtue (habit), unprofitable virtue (habit), indeterminate virtue (habit).

263. *From what does virtue originate*? Profitable virtue (habit) originates from profitable cognizance, [45] unprofitable virtue (habit) originates from unprofitable cognizance, indeterminate virtue (habit) originates from indeterminate cognizance.

264. *With how many ideas does virtue combine*?

Virtue combines with restraint, virtue combines with non-transgression, virtue combines with the volition produced about such an idea [as restraint or non-transgression] .

In the case of killing living things virtue is in the sense of its restraint, virtue is in the sense of its non-transgression. In the case of taking what is not given ... sexual misconduct ... false speech ... malicious speech ... harsh speech ... gossip ... covetousness ... ill-will ... In the case of wrong view virtue is in the sense of its restraint, virtue is in the sense of its non-transgression.

Through renunciation in the case of zeal for sensual-desires virtue is in the sense of its restraint, virtue is in the sense of its non-transgression. Through non-ill-will in the case of ill-will ... Through perception of light in the case of stiffness-and-torpor ... Through non-distraction in the case of agitation ... Through investigation-of-ideas in the case of uncertainty ... Through knowledge in the case of ignorance ... Through gladness in the case of boredom, virtue is in the sense of its restraint, virtue is in the sense of its non-transgression.

Through the first jhana in the case of the hindrances virtue is in the sense of their restraint, virtue is in the sense of their non-transgression. Through the second jhana in the case of applied thought and sustained thought ... Through the third jhana in the case of happiness ... Through the fourth jhana in the case of pleasure and pain, virtue is in the sense of their restraint, virtue is in the sense of their non-transgression.

Through the attainment of the base consisting of boundless space in the case of perceptions of materiality, perceptions of resistance and perceptions of variety virtue is in the sense of their restraint, virtue is in the sense of their non-transgression. Through the attainment of the base consisting of boundless consciousness in the case of perception of the base consisting of boundless space ... Through the attainment of the base consisting of nothingness in the case of perception of the base consisting of boundless consciousness ... Through the attainment of the base consisting of neither perception nor non-perception in the case of perception of the base consisting of nothingness virtue is in the sense of its restraint, virtue is in the sense of its non-transgression.

Through contemplation of impermanence in the case of perception of permanence virtue is in the sense of its restraint, virtue is in the sense of its non-transgression. Through contemplation of pain in the case of perception of pleasure ... Through contemplation of not self in the case of perception of self ... Through contemplation of dispassion in the case of delighting ... Through contemplation of fading away of greed in the case of greed ... Through contemplation of cessation in the case of arising ... Through contemplation of renunciation in the case of grasping ... Through contemplation of destruction in the case of perception of compactness ... Through contemplation of fall in the case of accumulation ... Through contemplation of change in the case of perception of lastingness ... Through contemplation of the signless in the case of the sign [of formations] ... Through contemplation of the desireless in the case of desire ... Through contemplation of voidness in the case of misinterpretation ... Through insight into ideas which is the higher understanding in the case of misinterpretation due to greed ... Through correct knowledge and seeing in the case of misinterpretation due to confusion ... Through contemplation of danger in the case of misinterpretation due to reliance [on formations] ... Through contemplation of reflexion in the case of non-reflexion ... [46] Through contemplation of turning away in the case of misinterpretation due to bondage virtue is in the sense of its restraint, virtue is in the sense of its non-transgression.

Through the stream-entry path in the case of the defilements coefficient with wrong view virtue is in the sense of their restraint, virtue is in the

sense of their non-transgression. Through the once-return path in the case of gross defilements ... Through the non-return path in the case of secondary defilements ... Through the arahant path in the case of all defilements virtue is in the sense of their restraint, virtue is in the sense of their non-transgression.

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265. Five kinds of virtue.

In the case of killing living things abandoning is virtue, abstention is virtue, volition is virtue, restraint is virtue, non-transgression is virtue. Such virtues lead to non-remorse cognizance, to gladness, to happiness, to tranquillity, to joy, to repetition, to development, to making much of, to embellishment, to the requisite [for concentration], to the equipment [of concentration], to perfection, to complete dispassion, to fading away of greed, to cessation, to peace, to direct knowledge, to enlightenment, to nibbana: the purification consisting in restraint in such virtues is the higher virtue. Cognizance established in the purification consisting in restraint does not become distracted: the purification consisting in non-distraction is the higher cognizance. He sees the purification consisting in restraint correctly, and he sees the purification consisting in non-distraction correctly: the purification consisting in seeing is the higher understanding. The meaning of restraint therein is training in the higher virtue, the meaning of non-distraction therein is training in the higher cognizance, the meaning of seeing therein is training in the higher understanding.[34] He trains by adverting to these three kinds of training, he trains by knowing them, by seeing them, by reviewing them, by steadying [cognizance] upon them, by resolving with faith upon them, by exerting energy upon them, by establishing mindfulness upon them, by concentrating cognizance upon them, by understanding them with understanding, by directly knowing what is to be directly known, by fully understanding what is to be fully understood, by abandoning what is to be abandoned, by realizing what is to be realized, he trains by developing what should be developed.

In the case of taking what is not given ... [and so on with the rest of the ten courses of unprofitable <action> as in §264, repeating the remainder of §265 above in each instance] ...

Through renunciation in the case of zeal for sensual-desires ... [repeat as in §265 above for each of the hindrances in §264] ... [47]

Through the first jhana in the case of the hindrances ...

Through the attainment of the base consisting of boundless space in the case of perceptions of materiality, perceptions of resistance and perceptions of variety ...

Through contemplation of impermanence in the case of perception of permanence ...

Through the stream-entry path in the case of the defilements coefficient with wrong view ... Through the once-return path in the case of gross defilements ... Through the non-return path in the case of secondary defilements ... Through the arahant path in the case of all defilements abandoning is virtue, abstention is virtue, volition is virtue, restraint is virtue, non-transgression is virtue. Such virtue leads to non-remorse cognizance, ... he trains by developing what should be developed. [48]

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266. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of restraint after hearing (learning) is knowledge of what consists in virtue'.

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[*CHAPTER III. — CONCENTRATION*]

267. *How is it that understanding of concentrating after restraining is knowledge of what consists in the development of concentration?*

268. One kind of concentration: Unification of cognizance.

Two kinds of concentration: Mundane concentration and supramundane concentration.

Three kinds of concentration: Concentration with applied-thought and sustained-thought, concentration without applied-thought and with only sustained-thought, concentration without applied-thought and sustained-thought.

Four kinds of concentration: Concentration partaking of diminution, concentration partaking of stagnation, concentration partaking of distinction, concentration partaking of penetration. (D iii 277)

Five kinds of concentration: Intentness upon (pervasion) with happiness, intentness upon (pervasion) with pleasure, intentness upon (pervasion) with equanimity, intentness upon (pervasion) with light, the sign of reviewing.

Six kinds of concentration: Concentration as mental unification and non-distraction through the recollection of the Enlightened One,

concentration ... through the recollection of the True Idea, concentration ... through the recollection of the Community (Order), concentration ... through the recollection of virtue, concentration ... through the recollection of generosity, concentration as mental unification and non-distraction through the recollection of deities.

Seven kinds of concentration: Skill in concentration, skill in attainment of concentration, skill in remaining in concentration, skill in emerging from concentration, [49] skill in health of concentration, skill in the domain of concentration, skill in guiding concentration.

Eight kinds of concentration: Concentration as mental unification and non-distraction through the earth kasina, concentration ... through the water kasina ... through the fire kasina ... through the air kasina ... through the blue kasina ... through the yellow kasina ... through the red kasina ... concentration as mental unification and non-distraction through the white kasina.

Nine kinds of concentration: There is inferior, medium and superior material concentration; there is inferior, medium and superior immaterial concentration; there is void concentration; there is signless concentration; there is desireless concentration.

Ten kinds of concentration: Concentration as mental unification and non-distraction through the bloated, concentration ... through the livid ... through the festering ... through the cut-up ... through the gnawed ... through the scattered ... through the hacked and scattered ... through the bleeding ... through the worm-infested ... concentration as mental unification and non-distraction through a skeleton.

These are fifty-five kinds of concentration.

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269. Furthermore there are twenty-five meanings of concentration: Concentration in the meaning of embracing, concentration in the meaning of equipment, ... in the meaning of fulfilment, ... of unification, ... of non-distraction, ... of non-dissipation, ... of non-commotion, ... of non-perturbation, ... concentration in the meaning of deliverance, concentration owing to steadiness of cognizance through establishment in unity, concentration *(samādhi)* since it seeks sameness *(samaṁ)*, concentration since it does not seek unsameness, concentration owing to sameness being sought, concentration owing to unsameness not being sought, concentration since it grasps sameness, concentration since it does not grasp unsameness, concentration owing to sameness being grasped, concentration owing to unsameness not being grasped, concentration since it enters upon sameness, concentration since it does not enter upon unsameness,

concentration owing to sameness being entered upon, concentration owing to unsameness not being entered upon, concentration since sameness is lighted (*jhāyati*), concentration since it consumes (*jhāpeti*) unsameness, concentration owing to sameness being ignited, concentration owing to unsameness being consumed, concentration since it is sameness, welfare and pleasure. These are twenty-five meanings of concentration.[35]

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270. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said 'Understanding of concentrating after restraining is knowledge of what consists in the development of concentration'. [50]

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[*CHAPTER IV. — DEPENDENT ORIGINATION*]

271. *How is it that understanding of embracing (discerning) conditions is knowledge of the causal relationship (presence) of ideas?*

Ignorance has a causal relationship (is present) to formations' arising, a causal relationship (is present) to their occurrence, a causal relationship (is present) to their sign, a causal relationship (is present) to their accumulation, a causal relationship (is present) to their bondage, a causal relationship (is present) to their impeding, a causal relationship (is present) to their origin, a causal relationship (is present) to their causality, a causal relationship (is present) to their conditionality. Understanding of embracing conditions thus 'Ignorance is a condition, formations are conditionally-arisen, and both these ideas are conditionally-arisen' in these nine aspects is knowledge of the causal relationship of ideas. And in the past and in the future ignorance has a causal relationship to formations' arising, a causal relationship to their occurrence, ... a causal relationship to their conditionality. Understanding of embracing conditions thus ... [as above] ... in these nine aspects is knowledge of the causal relationship of ideas.

Formations have a causal relationship to consciousness' arising ...

Consciousness has a causal relationship to mentality-materiality's arising, ...

Mentality-materiality has a causal relationship to the six fold base's arising, ...

The sixfold base has a causal relationship to contact's arising, ...

Contact has a causal relationship to feeling's arising, ...

Feeling has a causal relationship to craving's arising, ...
Craving has a causal relationship to clinging's arising, ...
Clinging has a causal relationship to being's arising, ...
Being has a causal relationship to birth's arising, ...
Birth has a causal relationship to ageing-and-death's arising, ... a causal relationship to its occurrence, a causal relationship to its sign, a causal relationship to its accumulation, a causal relationship to its bondage, a causal relationship to its impeding, a causal relationship to its arousing, a causal relationship to its causality, a causal relationship to its conditionality. Understanding ... knowledge of the causal relationship of ideas.

272. Understanding of embracing conditions thus: 'Ignorance is a cause, formations are causally arisen, and both these ideas are causally arisen,' is [51] knowledge of the causal relationship of ideas. Understanding of embracing conditions thus: 'In the past and in the future ignorance is a cause, formations are causally arisen, and both these ideas are causally arisen,' is knowledge of the causal relationship of ideas. Understanding of embracing conditions thus: 'Formations are a cause, consciousness is causally arisen, and both these ideas are causally arisen,' ... 'Consciousness is a cause, mentality-materiality is causally arisen, and both these ideas are causally arisen,' ... 'Mentality-materiality is a cause, the sixfold base is causally arisen, and both these ideas are causally arisen' ... 'The sixfold base is a cause, contact is causally arisen, and both these ideas are causally arisen' ... 'Contact is a cause, feeling is causally arisen, and both these ideas are causally arisen' ... 'Feeling is a cause, craving is causally arisen, and both these ideas are causally arisen' ... 'Craving is a cause, clinging is causally arisen, and both these ideas are causally arisen' ... 'Clinging is a cause, being is causally arisen, and both these ideas are causally arisen' ... 'Being is a cause, birth is causally arisen, and both these ideas are causally arisen' ... Understanding of embracing conditions thus: Birth is a cause, ageing-and-death is causally arisen, and both these ideas are causally arisen,' is knowledge of the causal relationship of ideas. Understanding of embracing conditions thus: 'In the past and in the future birth is a cause, ageing-and-death is causally arisen, and both these ideas are causally arisen' is knowledge of the causal relationship of ideas.

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273. Understanding of embracing conditions thus: 'Ignorance is dependent, formations are dependently arisen, and both these ideas are dependently arisen', is knowledge of the causal relationship of ideas. Understanding of embracing conditions thus: 'In the past and in the future ignorance is dependent, formations are dependently arisen, and both these

ideas are dependently arisen' is knowledge ... [complete as in §272, but substituting 'dependent' for 'cause']

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274. Understanding of embracing conditions thus 'Ignorance is a condition, [52] formations are conditionally arisen, and both these ideas are conditionally arisen' is knowledge of the causal relationship of ideas. Understanding of embracing conditions thus: 'In the past and in the future ignorance is a condition, formations are conditionally arisen, and both these ideas are conditionally arisen' is knowledge ... [complete as in §272, but substituting 'condition' for 'cause']

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275. [36] In being-as-action before [this life] there is delusion, which is *ignorance*; there is accumulation, which is *formations*; there is attachment, which is *craving*; there is adoption, which is *clinging*; there is volition, which is *being*; thus these five ideas in being-as-action before [this life] are conditions for rebirth-linking here [in the present life].

Here [in the present life] there is rebirth-linking, which is *consciousness*; there is precipitation [in the womb], which is *mentality-materiality*; there is sensitivity, which is *base* [for contact]; there is what is touched, which is *contact*; there is what is felt, which is *feeling*; thus these five ideas in being-as-rearising here have their conditions in action (kamma) done in the past.

Here [in the present life] with the maturing of the bases there is delusion, which is *ignorance*; there is accumulation, which is *formations*; there is attachment, which is *craving*; there is adoption, which is *clinging*; there is volition, which is *being*; thus these five ideas in being-as-action here are conditions for rebirth-linking in the future.

In the future there is rebirth-linking, which is *consciousness*; there is precipitation [in the womb], which is *mentality-materiality*; there is sensitivity, which is *base* [for contact]; there is what is touched, which is *contact*; there is what is felt, which is *feeling*; thus these five ideas in being-as-rearising in the future have their conditions in action (kamma) done here [in the present life].

So he knows, sees, recognizes, penetrates, the four generalizations [of past cause, present result, present cause, future result], the three periods of time, and the dependent origination with three links, doing so in these twenty modes [with five modes in each generalization].

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276. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of embracing conditions is knowledge of the causal relationship of ideas'.

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[*CHAPTER V. — COMPREHENSION*] (see S ii 107*ff.*)

277. [53] *How is it that understanding of defining past, future and present ideas after generalization* [37] *is knowledge of comprehension?*

278. Any materiality whatever, whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near — he defines all materiality as impermanent: this is one kind of comprehension. He defines it as painful: this is one kind of comprehension. He defines it as not self: this is one kind of comprehension. Any feeling whatever, ... Any perception whatever, ... Any formations whatever, ... Any consciousness whatever, whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near — he defines all consciousness as impermanent: this is one kind of comprehension. He defines it as painful: this is one kind of comprehension. He defines it as not self: this is one kind of comprehension.

The eye, whether past, future or present, ... [and so on with the rest of the 201 ideas listed in §5 up to] ... Ageing-and-death, whether past, future or present, he defines as impermanent: this is one kind of comprehension. He defines it as painful: this is one kind of comprehension. He defines it as not self: this is one kind of comprehension.

279. Understanding of defining, after generalization, thus 'Materiality, whether past, future or present, is impermanent in the sense of destruction, painful in the sense of terror, not self in the sense of having no core' is knowledge of comprehension. Understanding of defining, after generalization, thus 'Feeling, ... Perception, ... Formations ... Consciousness, whether past, future or present, is impermanent in the sense of destruction, painful in the sense of terror, not self in the sense of having no core' is knowledge of comprehension.

Understanding of defining, after generalization, thus 'Eye, whether past, future or present, ...' [and so on with the rest of the 201 ideas listed

in §5 up to] ... 'Ageing-and-death, whether past, future or present, is impermanent in the sense of destruction, painful in the sense of terror, not self in the sense of having no core' is knowledge of comprehension.

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280. Understanding of defining, after generalization thus 'Materiality, whether past, future or present, is impermanent, formed, dependently-arisen, subject to destruction, subject to fall, subject to fading away, subject to cessation' is knowledge of comprehension. Understanding of defining, after generalization, thus 'Feeling, ... Perception, ... Formations, ... Consciousness, whether past, future or present, is impermanent, formed, dependently-arisen, subject to destruction, subject to fall, subject to fading away, subject to cessation' is knowledge of comprehension.

Understanding of defining, after generalization, thus 'Eye, whether past, future or present, ... ' [and so on with the rest of the 201 ideas listed in §5 up to] ... ' Ageing-and-death, whether past, future or present, is impermanent, formed, dependently-arisen, subject to destruction, subject to fall, subject to fading away, subject to cessation' is knowledge of comprehension. [54]

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281. Understanding of defining, after generalization, thus 'With birth as condition there is ageing-and-death; without birth as condition there is no ageing-and-death' is knowledge of comprehension. Understanding of defining, after generalization, thus 'In the past and in the future too with birth as condition there is ageing-and-death; without birth as condition there is no ageing-and-death' is knowledge of comprehension.

Understanding of defining, after generalization, thus 'With being as condition there is birth; without being as condition there is no birth' ... [and so on with the remaining members of the dependent origination up to] ... Understanding of defining, after generalization, thus 'With ignorance as condition there are formations; without ignorance as condition there are no formations' is knowledge of comprehension. Understanding of defining, after generalization, thus 'In the past and in the future too with ignorance as condition there are formations; without ignorance as condition there are no formations' is knowledge of comprehension.

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282. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said:

'Understanding of defining past, future and present ideas after generalization is knowledge of comprehension'.

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[*CHAPTER VI. — RISE AND FALL*]

283. *How is it that understanding of contemplating presently-arisen ideas' change is knowledge of contemplation of rise and fall?*

284. Presently-arisen materiality is born [materiality]; the characteristic of its generation is rise, the characteristic of its change is fall, the contemplation is knowledge. Presently-arisen feeling ... Presently-arisen perception ... Presently-arisen formations ... Presently-arisen consciousness is born [consciousness]; the characteristic of its generation is rise, the characteristic of its change is fall, the contemplation is knowledge.

Presently-arisen eye ... [and so on with the rest of the 201 ideas listed in §5 up to] ... Presently-arisen being is born [being]; the characteristic of its generation is rise, the characteristic of its change is fall, the contemplation is knowledge.

285. How many characteristics does he see who sees the rise of the five aggregates? How many characteristics does he see who sees the fall of the five aggregates? How many characteristics does he see who sees the rise and fall of the five aggregates?

He who sees the rise of the five aggregates sees twenty-five characteristics. He who sees the fall of the five aggregates sees twenty-five characteristics. He who sees the rise and fall of the five aggregates sees fifty characteristics. [55]

286. How many characteristics does he see who sees the rise of the materiality aggregate? How many characteristics does he see who sees its fall? How many characteristics does he see who sees its rise and fall? How many characteristics does he see who sees the rise of the feeling aggregate? ... of the perception aggregate? ... of the formations aggregate? ... How many characteristics does he see who sees the rise of the consciousness aggregate? How many characteristics does he see who sees its fall? How many characteristics does he see who sees its rise and fall?

He who sees the rise of the materiality aggregate sees five characteristics, he who sees its fall sees five characteristics, he who sees its rise and fall

sees ten characteristics. He who sees the rise of the feeling aggregate ... of the perception aggregate ... of the formations aggregate ... He who sees the rise of the consciousness aggregate sees five characteristics, he who sees its fall sees five characteristics, he who sees its rise and fall sees ten characteristics.

287. What five characteristics does he see who sees the rise of the materiality aggregate?

He sees the rise of the materiality aggregate in the sense of conditioned origin thus: With the arising of *ignorance* there is the arising of materiality. He sees the rise of the materiality aggregate in the sense of conditioned origin thus: With the arising of *craving* there is the arising of materiality. He sees the rise of materiality in the sense of conditioned origin thus: With the arising of *action* (kamma) there is the arising of materiality. He sees the rise of materiality in the sense of conditioned origin thus: With the arising of *nutriment* there is the arising of materiality. He who sees the characteristic of *generation* sees the rise of the materiality aggregate.

He who sees the rise of the materiality aggregate sees these five characteristics.

What five characteristics does he see who sees the fall of the materiality aggregate?

He sees the fall of the materiality aggregate in the sense of conditioned cessation thus: With the cessation of *ignorance* there is the cessation of materiality. He sees the fall of the materiality aggregate in the sense of conditioned cessation thus: With the cessation of *craving* ... With the cessation of *action* (kamma) ... With the cessation of *nutriment* there is the cessation of materiality. He who sees [56] the characteristic of *change* sees the fall of the materiality aggregate.

He who sees the fall of the materiality aggregate sees these five characteristics.

He who sees rise and fall sees these ten characteristics.

288. What five characteristics does he see who sees the rise of the feeling aggregate?

He sees the rise of the feeling aggregate in the sense of conditioned origin thus: With the arising of *ignorance* there is the arising of feeling. He sees the rise of the feeling aggregate in the sense of conditioned origin thus: With the arising of *craving* ... With the arising of *action* (kamma) ... With the arising of *contact* there is the arising of feeling. He who sees the characteristic of *generation* sees the rise of the feeling aggregate.

He who sees the rise of the feeling aggregate sees these five characteristics.

What five characteristics does he see who sees the fall of the feeling aggregate?

He sees the fall of the feeling aggregate in the sense of conditioned cessation thus: With the cessation of *ignorance* ... With the cessation of *craving* ... With the cessation of *action* (kamma) ... With the cessation of *contact* there is the cessation of feeling. He who sees the characteristic of *change* sees the fall of the feeling aggregate.

He who sees the fall of the feeling aggregate sees these five characteristics.

He who sees rise and fall sees these ten characteristics.

289. What five characteristics does he see who sees the rise of the perception aggregate?

He sees the rise of the perception aggregate ... [complete as in §288]

He who sees rise and fall sees these ten characteristics.

290. What five characteristics does he see who sees the rise of the formations aggregate?

He sees the rise of the formations aggregate ... [complete as in §288]

He who sees rise and fall sees these ten characteristics.

291. What five characteristics does he see who sees the rise of the consciousness aggregate?

He sees the rise of the consciousness aggregate in the sense of conditioned origin thus: With the arising of *ignorance* ... With the arising of *craving* ... with the arising of *action* (kamma) ... With the arising of *mentality-materiality* there is the arising of consciousness. He [57] who sees the characteristic of *generation* sees the rise of the consciousness aggregate.

He who sees the rise of the consciousness aggregate sees these five characteristics.

What five characteristics does he see who sees the fall of the consciousness aggregate?

He sees the fall of the consciousness aggregate in the sense of conditioned cessation thus: With the cessation of *ignorance* ... With the cessation of *craving* ... With the cessation of *action* (kamma) ... With the cessation of *mentality-materiality* there is the cessation of consciousness. He who sees the characteristic of *change* sees the fall of the consciousness aggregate.

He who sees rise and fall sees these ten characteristics.

292. He who sees the rise of the five aggregates sees these twenty-five characteristics; he who sees their fall sees these twenty-five characteristics; he who sees their rise and fall sees these fifty characteristics.

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293. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said:

'Understanding of contemplation of present ideas' change is knowledge of contemplation of rise and fall'.

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294. The materiality aggregate has [physical] nutriment for its origin; the three, namely feeling, perception and formations aggregates, have contact for their origin; the consciousness aggregate has mentality-materiality for its origin (see M iii 17).

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[*CHAPTER VII. — DISSOLUTION*]

295. *How is it that understanding of contemplating dissolution [of cognizance] after reflecting on an object is knowledge of insight?*

296. Cognizance with materiality as its object arises and dissolves. Having reflected on that, he contemplates the dissolution of that cognizance.

He contemplates: how does he contemplate? He contemplates as impermanent, not as permanent; he contemplates as painful, [58] not as pleasant; he contemplates as not self, not as self; he becomes dispassionate, he does not delight; he causes greed to fade away, he does not inflame it; he causes cessation, not arising; he relinquishes, he does not grasp. When he contemplates as impermanent he abandons perception of permanence; when he contemplates as painful he abandons perception of pleasure; when he contemplates as not self he abandons perception of self; when he becomes dispassionate he abandons delight; when his greed fades away he abandons greed; when he causes cessation he abandons arising; when he relinquishes he abandons grasping.

Cognizance with feeling as its object arises ... [complete as above] ...

Cognizance with perception as its object arises ...

Cognizance with formations as its object arises ...

Cognizance with consciousness as its object arises ... [complete as above] ... when he relinquishes he abandons grasping.

Cognizance with eye as its object arises ... [and so on with each of the 201 ideas listed in §5 up to] ...

Cognizance with ageing-and-death as its object arises ... [complete as above] ... when he relinquishes he abandons grasping.

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297. The substitution of the object,
The transference of understanding,
The power of adverting — these
Are insight following reflexion.

Defining both to be alike
By inference from that same object,
Intentness on cessation — these
Are insight in the mark of fall.

Having reflected on the object,
Dissolution he contemplates,
Appearance then as empty — this
Is insight of higher understanding.

Skilled in the three contemplations,
And in the fourfold insight too,
Skilled in the three appearances,
The various views will shake him not.

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298. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of contemplating dissolution [of cognizance] after reflecting on an object is knowledge of insight'.

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[59] [*CHAPTER VIII. — APPEARANCE AS TERROR*]

299. *How is it that understanding of appearance as terror is knowledge of danger?*

300. (I.a.) Understanding of appearance as terror thus 'Arising is terror' is knowledge of danger. Understanding of appearance as terror thus 'Occurrence is terror' ... 'The sign is terror' ... 'Accumulation is terror' ... 'Rebirth-linking is terror' ... 'Destination is terror' ... 'Generation is terror' ... 'Rearising is terror' ... 'Birth is terror' ... 'Ageing is terror' ... 'Sickness is terror' ... 'Death is terror' ... 'Sorrow is terror' ... 'Lamentation is terror' ... Understanding of appearance as terror thus 'Despair is terror' is knowledge of danger.

(1.b.) Knowledge of the state of peace (*santipada*) is this 'Non-arising is safety'. Knowledge of the state of peace is this 'Non-occurrence is safety' ... [and so on with the rest of the 15 ideas listed in §18] ... Knowledge of the state of peace is this 'Non-despair is safety'.

(1.c.) Knowledge of the state of peace is this 'Arising is terror, non-arising is safety' ... [and so on as in §18] ... Knowledge of the state of peace is this 'Despair is terror, non-despair is safety'.

301. (2.a.) Understanding of appearance as terror thus 'Arising is suffering' is knowledge of danger ... [and so on as in §19] ... Understanding of appearance as terror thus 'Despair is suffering' is knowledge of danger.

(2.b.) Knowledge of the state of peace is this 'Non-arising is bliss' ... Knowledge of the state of peace is this 'Non-despair is bliss'.

(2.c.) Knowledge of the state of peace is this 'Arising is suffering, non-arising is bliss' ... Knowledge of the state of peace is this 'Despair is suffering, non-despair is bliss'.

302. (3.a.) Understanding of appearance as terror thus 'Arising is materialistic' is knowledge of danger ... Understanding of appearance as terror thus 'Despair is materialistic' is knowledge of danger. [60]

(3.b.) Knowledge of the state of peace is this 'non-arising is unmaterialistic' ... Knowledge of the state of peace is this 'Non-despair is unmaterialistic'.

(3.c.) Knowledge of the state of peace is this 'Despair is materialistic, non-despair is unmaterialistic'.

303. (4.a.) Understanding of appearance as terror thus 'Arising is formations' is knowledge of danger ... Understanding of appearance as terror thus 'Despair is formations' is knowledge of danger.

(4.b.) Knowledge of the state of peace is this 'Non-arising is nibbana' ... Knowledge of the state of peace is this 'Non-despair is nibbana'.

(4.c.) Knowledge of the state of peace is this 'Arising is formations, non-arising is nibbana' ... Knowledge of the state of peace is this 'Despair is formations, non-despair is nibbana'.

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304. He contemplates as suffering
Arising, occurrence, and the sign,
Accumulation, rebirth-linking ——
And this his knowledge is of danger.

He contemplates as bliss no-arising,
And no-occurrence, and no-sign,
No-accumulation, no rebirth-linking ——
And this his knowledge is of peace.

This knowledge about danger has
Five sources for its origin;
Knowledge of peace has also five ——
Ten knowledges he understands.

When skilled in these two kinds of knowledge
The various views will shake him not.

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305. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of appearance as terror is knowledge of danger'.

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[*CHAPTER IX. — EQUANIMITY ABOUT FORMATIONS*]

306. *How is it that understanding of desire for deliverance, of reflexion, and of composure, is knowledge of the kinds of equanimity about formations?* (cf. Thag 270 and ThagA)

307. Understanding of desire for deliverance, of reflexion, and of composure, [occupied with] arising is knowledge of equanimity about formations. Understanding of desire for deliverance, of reflexion, and of composure, [occupied with] occurrence ... [and so on with the rest of the 15 ideas listed in § 18] ... Understanding of desire for deliverance, of reflexion, and of composure, [occupied with] despair is knowledge of equanimity about formations.

308. Understanding of desire for deliverance, of reflexion, and of composure, thus 'Arising is suffering' is knowledge of equanimity about formations [61] ... Understanding of desire for deliverance, of reflexion, and of composure, thus 'Despair is suffering' is knowledge of equanimity about formations.

309. Understanding of desire for deliverance, of reflexion, and of composure, thus 'Arising is terror' is knowledge of equanimity about formations ... Understanding of desire for deliverance, of reflexion, and of composure, thus 'Despair is terror' is knowledge of equanimity about formations.

310. Understanding of desire for deliverance, of reflexion, and of composure, thus 'Arising is materialistic' is knowledge of equanimity about

formations ... Understanding of desire for deliverance, of reflexion, and of composure, thus 'Despair is materialistic' is knowledge of equanimity about formations.

311. Understanding of desire for deliverance, of reflexion, and of composure, thus 'Arising is formations' is knowledge of equanimity about formations ... Understanding of desire for deliverance, of reflexion, and of composure, thus 'Despair is formations' is knowledge of equanimity about formations.

312. Arising is formations; he looks on with equanimity at those formations: thus it is equanimity about formations. The formations and the equanimity are both formations; he looks on with equanimity at those formations: thus it is equanimity about formations. Occurrence is formations; ... Despair is formations; he looks on with equanimity at those formations: thus it is equanimity about formations. The formations and the equanimity are both formations; he looks on with equanimity at those formations: thus it is equanimity about formations.

313. In how many aspects is there guidance of cognizance in equanimity about formations?

There is guidance of cognizance in equanimity about formations in eight aspects.

314. How many aspects has the guidance of cognizance in equanimity about formations in the case of the ordinary man? How many aspects has the guidance of cognizance in equanimity about formations in the case of the initiate (trainer)? How many aspects has the guidance of cognizance in equanimity about formations in the case of one who is without greed? [62] The guidance of cognizance in equanimity about formations has two aspects in the case of the ordinary man. The guidance of cognizance in equanimity about formations has three aspects in the case of the initiate (trainer). The guidance of cognizance in equanimity about formations has three aspects in the case of one who is without greed.

315. What two aspects has the guidance of cognizance in equanimity about formations in the case of the ordinary man?

An ordinary man either delights in equanimity about formations, or he sees it with insight. The guidance of cognizance in equanimity about formations has these two aspects in the case of the ordinary man.

316. What three aspects has the guidance of cognizance in equanimity about formations in the case of the initiate (trainer)?

An initiate (trainer) either delights in equanimity about formations, or he sees it with insight, or after reflecting he enters upon the attainment of fruition [of the path]. The guidance of cognizance in equanimity about formations has these three aspects in the case of the initiate (trainer).

317. What three aspects has the guidance of cognizance in equanimity about formations in the case of one who is without greed?

One who is without greed either sees equanimity about formations with insight, or after reflecting he enters upon the attainment of fruition or by looking on at it with equanimity he dwells in the void abiding or in the signless abiding or in the desireless abiding. The guidance of cognizance in equanimity about formations has these three aspects in the case of one who is without greed.

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318. How is there identical guidance of cognizance in equanimity about formations in the cases of the ordinary man and the initiate (trainer)?

When an ordinary man delights in equanimity about formations he defiles his cognizance, and that is an obstacle to development, an obstruction to penetration, a condition for future rebirth-linking. When an initiate (trainer) delights in equanimity about formations he defiles his cognizance, and that is an obstacle to development, an obstruction to further penetration, a condition for future rebirth-linking. That is how there is identical guidance of cognizance in equanimity about formations in the case of the ordinary man and the initiate (trainer).

319. How is there identical guidance of cognizance in equanimity about formations in the cases of the ordinary man, the initiate (trainer), and one who is without greed?

An ordinary man sees equanimity about formations with insight as impermanent, as painful, as not self. An initiate (trainer) sees equanimity about formations with insight as impermanent, as painful, as not self. One without greed sees equanimity about formations as impermanent, as painful, as not self. [63] That is how there is identical guidance of cognizance in equanimity about formations in the cases of the ordinary man, the initiate (trainer) and one who is without greed.

320. How is there different guidance of cognizance in equanimity about formations in the cases of the ordinary man, the initiate (trainer), and one who is without greed?

Equanimity about formations is profitable in an ordinary man. Equanimity about formations is profitable in an initiate (trainer). Equanimity about formations is indeterminate in one who is without greed. That is how there is different guidance of cognizance in equanimity about formations in the cases of the ordinary man, the initiate (trainer) and one who is without greed in the sense of what is profitable and unprofitable.

321. How is there different guidance of cognizance in equanimity about formations in the cases of the ordinary man, the initiate (trainer) and one who is without greed?

In the case of the ordinary man equanimity about formations is sometimes clearly recognized and sometimes not clearly recognized. In the case of the initiate (trainer) equanimity about formations is sometimes clearly recognized and sometimes not clearly recognized. In the case of one who is without greed equanimity about formations is always clearly recognized. That is how there is different guidance of cognizance in the cases of the ordinary man, the initiate (trainer) and one who is without greed in the sense of what is recognized and not recognized.

322. How is there different guidance of cognizance in equanimity about formations in the cases of the ordinary man, the initiate (trainer) and one who is without greed?

An ordinary man sees equanimity about formations with immature insight. An initiate (trainer) also sees equanimity about formations with immature insight. One without greed sees equanimity about formations with mature insight. That is how there is different guidance of cognizance in equanimity about formations in the cases of the ordinary man, the initiate (trainer) and one who is without greed in the sense of maturity and immaturity.

323. How is there different guidance of cognizance in equanimity about formations in the cases of the ordinary man, the initiate (trainer) and one who is without greed?

An ordinary man sees equanimity about formations with insight in order to obtain the stream-entry path by abandoning three fetters. An initiate (trainer) sees equanimity about formations with insight in order to obtain a higher [path], the three fetters having been abandoned. One who is without greed sees equanimity about formations with insight in order to abide in bliss here and now, all defilements having been abandoned. That is how there is different guidance of cognizance in equanimity about formations in the cases of the ordinary man, the initiate (trainer) and one who is without greed in the sense of what is abandoned and unabandoned. [64]

324. How is there different guidance of cognizance in equanimity about formations in the cases of the ordinary man, the initiate (trainer) and one who is without greed?

An ordinary man either delights in equanimity about formations, or he sees it with insight. An initiate (trainer) either delights in equanimity about formations, or he sees it with insight, or after reflecting he enters upon the attainment of fruition [of the path]. One who is without greed either sees equanimity about formations with insight, or after reflecting he enters upon the attainment of fruition, or by looking on at it with equanimity he dwells in the void abiding or in the signless abiding or in the desireless abiding. That is how there is different guidance of cognizance

in equanimity about formations in the cases of the ordinary man, the initiate (trainer), and one who is without greed, in the sense of abiding and attainment.

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325. How many kinds of equanimity about formations arise through serenity? How many kinds of equanimity about formations arise through insight?

Eight kinds of equanimity about formations arise through serenity. Ten kinds of equanimity about formations arise through insight.

326. What eight kinds of equanimity about formations arise through serenity?

Understanding of reflexion on the hindrances for the purpose of obtaining the first jhana, and of composure, is knowledge of equanimity about formations. Understanding of reflexion on applied thought and sustained thought for the purpose of obtaining the second jhana, and of composure, is knowledge of equanimity about formations. Understanding of reflexion on happiness for the purpose of obtaining the third jhana, and of composure, is knowledge of equanimity about formations. Understanding of reflexion on pleasure and pain for the purpose of obtaining the fourth jhana, and of composure, is knowledge of equanimity about formations. Understanding of reflexion on perception of materiality, perception of resistance, and perceptions of variety, for the purpose of obtaining the attainment of the base consisting of boundless space, and of composure, is knowledge of equanimity about formations. Understanding of reflexion on perception of the base consisting of boundless space for the purpose of obtaining the attainment of the base consisting of boundless consciousness, and of composure, is knowledge of equanimity about formations. Understanding of reflexion on perception of the base consisting of boundless consciousness for the purpose of obtaining the attainment of the base consisting of nothingness, and of composure, is knowledge of equanimity about formations. Understanding of reflexion on the perception of the base consisting of nothingness for the purpose of obtaining the attainment of the base consisting of neither perception nor non-perception, and of composure, is knowledge of equanimity about formations.

These eight kinds of equanimity about formations arise through serenity.

327. What ten kinds of equanimity about formations arise through insight? [65]

Understanding of reflexion on arising, occurrence, the sign, accumulation, rebirth-linking, destination, generation, rearising, birth, ageing, sickness, death, sorrow, lamentation, despair, and of composure, for the

purpose of attaining the stream-entry path, is knowledge of equanimity about formations. Understanding of reflexion on arising, ... despair, and of composure, for the purpose of attaining the fruition of stream-entry, is knowledge of equanimity about formations. Understanding ... the once-return path ... the fruition of once-return ... the non-return path ... the fruition of non-return ... the arahant path ... <the fruition of arahantship ... the void abiding ...> Understanding of reflexion on arising, ... despair, and of composure, for the purpose of attaining the <signless abiding>, and of composure, is knowledge of equanimity about formations.

These ten kinds of equanimity about formations arise through insight.

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328. How many kinds of equanimity about formations are profitable? How many are unprofitable? How many are indeterminate?

Fifteen kinds of equanimity about formations are profitable. Three kinds of equanimity about formations are indeterminate. There is no unprofitable equanimity about formations.

329.

[Now] understanding of reflexion
And composure [is as follows]:
The eight domains for cognizance
Are: two for ordinary men,
And three for the initiate,
And three for one without greed, whereby
His cognizance has turned away.

For concentration eight conditions,
And ten domains for knowledge, too:
These constitute the eighteen kinds
Of equanimity about formations,
Which are themselves conditions for
[All] the three kinds of liberations.

[So] he who has with understanding
Engendered [all] these eighteen modes
Is skilled in equanimity
About formations, and therefore
The various views will shake him not.

*

330. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said

'Understanding of desire for deliverance, of reflexion, and of composure, is knowledge of the kinds of equanimity about formations.'

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[*CHAPTER X. — CHANGE OF LINEAGE*]

331. *How is it that understanding of emergence and turning away from the external is change-of-lineage knowledge?* (see p.xxi above)

332. It overcomes arising, thus it is change of lineage. It overcomes occurrence, ... the sign ... accumulation ... rebirth-linking ... destination ... generation ... rearising ... birth ... ageing ... sickness ... death ... sorrow ... lamentation ... it overcomes despair, thus it is change of lineage. It overcomes the sign of formations externally, thus it is change of lineage.

It enters into non-arising, thus it is change of lineage. It enters into non-occurrence, ... It enters into non-despair, thus it is change of lineage. It enters into cessation, nibbana, thus it is change of lineage.

Having overcome arising, it enters into non-arising, thus it is change of lineage. Having overcome occurrence, it enters into non-occurrence, ... Having overcome despair, it enters into non-despair, thus it is change of lineage. Having overcome the sign of formations externally, it enters into cessation, nibbana, thus it is change of lineage.

333. It emerges from arising, thus it is change of lineage .... It emerges from despair, thus it is change of lineage. It emerges from the sign of formations externally, thus it is change of lineage.

It enters into non-arising, thus it is change of lineage ... It enters into non-despair, thus it is change of lineage. It enters into cessation, nibbana, thus it is change of lineage.

Having emerged from arising, it enters into non-arising, thus it is change of lineage ... [67] Having emerged from despair, it enters into non-despair, thus it is change of lineage. Having emerged from the sign of formations externally, it enters into cessation, nibbana, thus it is change of lineage.

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334. It turns away from arising, thus it is change of lineage ... It turns away from despair, thus it is change of lineage. It turns away from the sign of formations externally, thus it is change of lineage.

It enters into non-arising, thus it is change of lineage ... It enters into non-despair, thus it is change of lineage. It enters into cessation, nibbana, thus it is change of lineage.

Having turned away from arising, it enters into non-arising, thus it is change of lineage ... Having turned away from despair, it enters into non-despair, thus it is change of lineage. Having turned away from the sign of formations externally, it enters into cessation, nibbana, thus it is change of lineage.

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335. How many ideas of change of lineage arise through serenity? How many ideas of change of lineage arise through insight?

Eight ideas of change of lineage arise through serenity. Ten ideas of change of lineage arise through insight.

336. What eight ideas of change of lineage arise through serenity?

For the purpose of obtaining the first jhana it overcomes the hindrances, thus it is change of lineage. For the purpose of obtaining the second jhana ... [and so on as in §326 up to] ... [68] For the purpose of obtaining the attainment of the base consisting of neither perception nor non-perception it overcomes the perception of the base consisting of nothingness, thus it is change of lineage.

These eight ideas of change of lineage arise through serenity.

337. What ten ideas of change of lineage arise through insight?

For the purpose of obtaining the stream-entry path it overcomes arising, occurrence, ... [and so on as in §327 up to] ... despair, the sign of formations externally, thus it is change of lineage. For the purpose of attaining the fruition of stream-entry it overcomes arising, ... despair, the sign of formations externally, thus it is change of lineage. For the purpose of attaining the once-return path ... the fruition of once-return ... the non-return path, ... the fruition of non-return ... the arahant path ... <the fruition of arahantship ... the void abiding ... > For the purpose of attaining the <signless abiding> it overcomes arising, ... despair, the sign of formations externally, thus it is change of lineage.

These ten ideas of change of lineage arise through insight.

338. How many ideas of change of lineage are profitable? How many are unprofitable? How many are indeterminate?

Fifteen ideas of change of lineage are profitable. Three ideas of change of lineage are indeterminate. There is no unprofitable idea of change of lineage.

339. The materialistic and the reverse,
Desire and desirelessness,
The fettered and unfettered too,
Emerged and also unemerged.

For concentration eight conditions,
And ten domains for knowledge, too:
These constitute the eighteen kinds
Of change of lineage ideas.
Which are themselves conditions for
[All] the three kinds of liberations.

[So] he who has with understanding
Engendered [all] these eighteen modes
Is skilled in turning away as well
As in emergence, and therefore
The various views will shake him not.

*

340. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of emergence and turning away from the external is change of lineage knowledge'. [69]

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[*CHAPTER XI. — THE PATH*]

341. *How is it that understanding of emergence and turning away from both [the external and internal] is knowledge of the path?*

342. At the moment of the stream-entry path:

Right view in the sense of seeing (a) emerges from wrong view, and it emerges from defilements and from aggregates that occur consequent upon them, and (b) externally it emerges from all signs; hence it was said: 'Knowledge of the path is understanding of emergence and turning away from both'.

Right thought in the sense of directing onto (a) emerges ...

Right speaking in the sense of embracing (a) emerges ...

Right acting in the sense of originating (a) emerges ...

Right living in the sense of cleansing (a) emerges ...

Right effort in the sense of exerting (a) emerges ...

Right mindfulness in the sense of establishing (a) emerges ...

Right concentration in the sense of non-distraction (a) emerges from wrong concentration and it emerges from defilements and from aggregates

that occur consequent upon them, and (b) externally it emerges from all signs; hence it was said: 'Knowledge of the path is understanding of emergence and turning away from both'.

343. At the moment of the once-return path:

Right view in the sense of seeing [70] ... right concentration in the sense of non-distraction (a) emerges from the gross fetters of greed for sensual-desires and of resistance, from the gross underlying tendencies to greed for sensual desires and to resistance, and it emerges from defilements and from aggregates that occur consequent upon them, and (b) externally it emerges from all signs; hence it was said: 'Knowledge of the path is understanding of emergence and turning away from both'.

344. At the moment of the Non-return path:

Right view in the sense of seeing ... right concentration in the sense of non-distraction, (a) emerges from secondary fetters of greed for sensual desires and of resistance, from secondary underlying tendencies to greed for sensual-desires and to resistance, and it emerges from defilements and from aggregates consequent upon them, and (b) externally it emerges from all signs; hence it was said: 'Knowledge of the path is understanding of emergence and turning away from both'.

345. At the moment of the arahant path:

Right view in the sense of seeing ... Right concentration in the sense of non-distraction (a) emerges from greed for material [being], from greed for immaterial [being], from conceit (pride), from agitation, from ignorance, from the underlying tendencies to conceit (pride), to ignorance, and it emerges from defilements and from aggregates that occur consequent upon them, and (b) externally it emerges from all signs; hence it was said: 'Knowledge of the path is understanding of emergence and turning away from both'.

346. He consumes (read with PsA *jhāpeti*) the unborn with the born:
This is how (read) *jhāna* gets its name.
Through skill in jhana-liberation
The various views will shake him not.

If after concentrating he sees with insight,
And likewise after insight he concentrates,
Then insight and serenity advance
Level and yoked together evenly.

Seeing formations as painful
And cessation as pleasant
Understanding from both emerges
To touch the Deathless State.

He knows the way of liberation
Skilled in difference and unity;
When skilled in the two kinds of knowledge,
The various views will shake him not.

*

347. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of emergence and turning away from both is knowledge of the path'. [71]

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[*CHAPTER XII. — FRUITION*]

348. *How is it that understanding of tranquillization of the tasks is knowledge of fruition?*

349. At the moment of the stream-entry path:

Right view in the sense of seeing emerges from wrong view, and it emerges from defilements and from aggregates that occur consequent upon them, and externally it emerges from all signs. Right view arises because of the tranquillizing of that task: this is the fruition of the path.

Right thought in the sense of directing onto emerges ...

Right speaking in the sense of embracing emerges ...

Right acting in the sense of originating emerges ...

Right living in the sense of cleansing emerges ...

Right effort in the sense of exerting emerges ...

Right mindfulness in the sense of establishing emerges ...

Right concentration in the sense of non-distraction emerges from wrong concentration and it emerges from defilements and from aggregates consequent upon them, and externally it emerges from all signs. Right concentration [72] arises because of the tranquillization of that task: this is the fruition of the path.

350. At the moment of the once-return path:

Right view in the sense of seeing ... right concentration in the sense of non-distraction emerges from the gross fetters of greed for sensual desires and of resistance, from the gross underlying tendencies to greed for sensual-desires and to resistance, and it emerges from defilements and

from aggregates consequent upon them, and externally it emerges from all signs. Right view arises because of the tranquillization of that task: this is the fruition of the path.

351. At the moment of the non-return path:

Right view in the sense of seeing ... right concentration in the sense of non-distraction emerges from the secondary fetters of greed for sensual desires and of resistance, from the secondary underlying tendencies to greed for sensual-desires and to resistance, and it emerges from defilements and from aggregates consequent upon them, and externally it emerges from all signs. Right view arises because of the tranquillization of that task: this is the fruition of the path.

352. At the moment of the arahant path:

Right view in the sense of seeing ... right concentration in the sense of non-distraction emerges from greed for material [being], from greed for immaterial [being], from conceit (pride), from agitation, from ignorance, from the underlying tendencies to conceit (pride), to greed for being, and to ignorance, and it emerges from defilements and from aggregates consequent upon them, and externally it emerges from all signs. Right view arises because of the tranquillization of that task: this is the fruition of the path.

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353. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of tranquillization of the tasks is knowledge of fruition'.

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[*CHAPTER XIII. — DELIVERANCE*]

354. *How is it that understanding of contemplating what is cut off is knowledge of deliverance?*

355. By the stream-entry path the following imperfections are completely cut off in his own cognizance:

1. [wrong] view of individuality, (cf. p.lviii above)
2. uncertainty,
3. misapprehension of virtue and duty,

i. the underlying tendency to [wrong] view,
ii. the underlying tendency to uncertainty.

Cognizance is liberated, completely liberated, from these five imperfections with their modes of obsession. [73]

Knowledge is in the sense of deliverance from that and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of contemplating what is cut off is knowledge of deliverance'.

356. By the once-return path the following imperfections are completely cut off in his own cognizance:

4. the gross fetter of greed for sensual-desires,
5. the gross fetter of resistance,
iii. the gross underlying tendency to greed for sensual-desires,
iv. the gross underlying tendency to resistance.

Cognizance is liberated, completely liberated, from these four imperfections with their modes of obsession.

Knowledge is in the sense of deliverance from that and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of contemplating what is cut off is knowledge of deliverance'.

357. By the non-return path the following imperfections are completely cut off in his own cognizance:

4. the secondary fetter of greed for sensual-desires,
5. the secondary fetter of resistance,
iii. the secondary underlying tendency to greed for sensual desires,
iv. the secondary underlying tendency to resistance.

Cognizance is liberated, completely liberated, from these four imperfections with their modes of obsession.

Knowledge is in the sense of deliverance from that and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of contemplating what is cut off is knowledge of deliverance'.

358. By the arahant path the following imperfections are completely cut off in his own cognizance:

6. greed for material [being],
7. greed for immaterial [being],
8. conceit (pride),
9. agitation,
10. ignorance,
v. the underlying tendency to conceit (pride),
vi. the underlying tendency to greed for being,
vii. the underlying tendency to ignorance.

Cognizance is liberated, completely liberated, from these eight imperfections with their modes of obsession.

Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of contemplating what is cut off is knowledge of deliverance'.

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[*CHAPTER XIV. — REVIEWING*]

359. *How is it that understanding of insight into ideas then arrived at is knowledge of reviewing?*

360. At the moment of the stream-entry path:

Right view in the sense of seeing is then arrived at, right thought in the sense of directing onto is then arrived at, right speaking in the sense of embracing ... , right acting in the sense of originating ... , [74] right living in the sense of cleansing ... , right effort in the sense of exerting ... , right mindfulness in the sense of establishing ... , right concentration in the sense of non-distraction is then arrived at; the mindfulness enlightenment factor in the sense of establishing is then arrived at, the investigation-of-ideas enlightenment factor in the sense of investigating ... , the energy enlightenment factor in the sense of exerting ... , the happiness enlightenment factor in the sense of intentness upon ... , the tranquillity enlightenment factor in the sense of peace ... , the concentration enlightenment factor in the sense of non-distraction ... , the equanimity enlightenment factor in the sense of reflexion is then arrived at;

the faith power in the sense of unshakability by non-faith is then arrived at, the energy power in the sense of unshakability by idleness ... , the mindfulness power in the sense of unshakability by negligence ... , the concentration power in the sense of unshakability by agitation ... , the understanding power in the sense of unshakability by ignorance is then arrived at;

the faith faculty in the sense of resolution is then arrived at, the energy faculty in the sense of exertion ... , the mindfulness faculty in the sense of establishing ... , the concentration faculty in the sense of non-distraction ... , the understanding faculty in the sense of seeing is then arrived at;

the faculties in the sense of dominance are then arrived at; the powers in the sense of unshakability ... , the enlightenment factors in the sense of outlet ... , the path in the sense of cause ... , the foundations of mindfulness in the sense of establishing ... , the right endeavours in the sense of

endeavouring ... the bases for success in the sense of succeeding ... , the actualities in the meaning of suchness (trueness) are then arrived at;

serenity in the sense of non-distraction is then arrived at, insight in the sense of contemplation ... , serenity and insight in the sense of single function ... , coupling in the sense of non-excess is then arrived at;

purification of virtue in the sense of restraint is then arrived at, purification of cognizance in the sense of non-distraction ... , purification of view in the sense of seeing ... , liberation in the sense of being freed ... , recognition in the sense of penetration ... , deliverance in the sense of giving up ... , knowledge of destruction in the sense of cutting off is then arrived at; [75]

in the sense of root, zeal is then arrived at; in the sense of originating, attention ... ; in the sense of combining, contact ... ; in the sense of meeting, feeling ... ; in the sense of being foremost, concentration ... ; in the sense of dominance, mindfulness ... ; in the sense of being highest of all, understanding ... ; in the sense of being the core (taste), deliverance ... ; in the sense of end, nibbana, which merges in the deathless, is then arrived at.

Having emerged, he reviews. These ideas are then arrived at.

361. At the moment of the fruition of stream entry:

Right view in the sense of seeing is then arrived at; right thought ... [and so on as in §360 up to] ... , deliverance in the sense of giving up ... , knowledge of non-arising in its meaning of tranquillization is then arrived at;

zeal in the sense of root is then arrived at; attention ... [and so on as in §360 up to] ... , nibbana, which merges in the deathless, in the sense of end is then arrived at.

Having emerged, he reviews. These ideas are then arrived at.

362. At the moment of the once-return path:

... [as in §360] ...

363. At the moment of the fruition of once-return:

... [as in §361] ...

364. At the moment of the non-return path:

... [as in §360] ...

365. At the moment of the fruition of non-return:

... [as in §361] ...

366. At the moment of the arahant path:

... [as in §360] ...

367. At the moment of the fruition of arahantship:

Right view ... [and so on as in §361 up to] ... , [76] nibbana, which merges in the deathless, in the sense of end is then arrived at.

Having emerged he reviews. These ideas are then arrived at.

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368. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of insight into ideas then arrived at is knowledge of reviewing'.

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[*CHAPTER XV. — DEFINING INTERNALLY*]

369. *How is it that understanding of defining internally is knowledge of difference in the physical bases?*

370. How does he define ideas internally?

He defines the eye internally, he defines the ear internally, ... the nose ... the tongue ... the body ... , he defines the mind internally.

371. How does he define the eye internally? (cf. §287)

He defines thus: Eye is produced by ignorance. He defines thus: Eye is produced by craving ... Eye is produced by action ... Eye is produced by nutriment ... Eye is derived [by clinging] from the four great entities ... Eye is arisen ... He defines thus: Eye is arrived at. He defines thus: Eye, not having been, having been produced, will not be. He defines eye as spatially finite. He defines thus: Eye is unlasting, uneternal, subject to change. He defines thus: Eye is impermanent, formed, dependently-arisen, subject to destruction, subject to fall, subject to fading away, subject to cessation. He defines the eye as impermanent, not as permanent; he defines it as painful, not as pleasant; he defines it as not self, not as self; he becomes dispassionate, he does not delight; he causes the fading of greed, [77] he does not inflame it; he causes cessation, he does not originate; he relinquishes, he does not grasp. Defining as impermanent, he abandons perception of permanence; defining as painful, he abandons perception of pleasure; defining as not self, he abandons perception of self; becoming dispassionate, he abandons delighting; causing fading away, he abandons greed; causing cessation, he abandons originating; relinquishing, he abandons grasping. That is how he defines the eye internally.

372. How does he define the ear internally?

... [as in §371] ...

373. How does he define the nose internally?

... [as in §371] ...

374. How does he define the tongue internally?

... [as in §371] ...

375. How does he define the body internally?
... [as in §371] ...
376. How does he define the mind internally?
... [as in § 371] ... That is how he defines the mind internally.

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377. That is how he defines ideas internally. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of defining internally is knowledge of difference in the physical bases'.

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[*CHAPTER XVI. — DEFINING EXTERNALLY*]

378. *How is it that understanding of defining externally is knowledge of difference in the domains [of the physical bases]?*

379. How does he define ideas externally?
He defines visible objects externally, he defines sounds ... odours ... flavours ... tangible objects ... he defines ideas externally.
380. How does he define visible objects externally?
He defines thus: Visible objects are produced by ignorance. He ... [and so on as in §371 up to] [78] ... relinquishing, he abandons grasping. That is how he defines visible objects externally.
381.–385. How does he define sounds externally ... [and so on as in §§372.–376 up to] ... That is how he defines ideas externally.
386. [That is how he defines ideas externally.] Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of defining externally is knowledge of difference in the domains [of the physical bases]'. [79]

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[*CHAPTER XVII — BEHAVIOUR*] (see pp.xxvii*f.*)

387. *How is it that understanding of defining behaviour is knowledge of difference in behaviour?*

388. Behaviour: there are three kinds of behaviour: behaviour of consciousness, behaviour of unknowing, behaviour of knowledge.

389. What is behaviour of consciousness?

The act of functional indeterminate adverting for the purpose of seeing visible objects is a behaviour of consciousness. The meaning of seeing visible objects as eye-consciousness is a behaviour of consciousness. Resultant mind-principle [occurring] as the act of directing onto [the object] because visible objects have been seen is a behaviour of consciousness. Resultant mind-consciousness-principle [occurring] because of the directing onto visible objects is a behaviour of consciousness.

The act of functional indeterminate adverting for the purpose of hearing sounds is a behaviour of consciousness. The meaning of hearing sounds as ear consciousness is a behaviour of consciousness ... [and so on as above] ...

The act of functional indeterminate adverting for the purpose of smelling odours ...

The act of functional indeterminate adverting for the purpose of tasting flavours ...

The act of functional indeterminate adverting for the purpose of touching tangible objects ...

The act of functional indeterminate adverting for the purpose of cognizing ideas is a behaviour of consciousness. The meaning of cognizing ideas as mind-consciousness is a behaviour of consciousness. Resultant mind-principle [occurring] as the act of directing onto [the object] because ideas have been cognized is a behaviour of consciousness. Resultant mind-consciousness-principle [occurring] because of the directing onto ideas is a behaviour of consciousness. [80]

390. Behaviour of consciousness: In what sense behaviour of consciousness?

It behaves without greed: this is a behaviour of consciousness. It behaves without hate: this is a behaviour of consciousness. It behaves without delusion: ... It behaves without conceit (pride): ... It behaves without [wrong] view: ... It behaves without agitation: ... It behaves without uncertainty: ... It behaves without underlying tendency: ... It behaves dissociated from greed: ... It behaves dissociated from hate: ... It behaves dissociated from delusion: ... It behaves dissociated from conceit (pride): ... It behaves dissociated from [wrong] view: ... It behaves dissociated from agitation: ... It behaves dissociated from uncertainty: ... It behaves dissociated from underlying tendency: ... It behaves dissociated from profitable actions ... It behaves dissociated from unprofitable actions: ... It behaves dissociated from reprehensible actions: ... It behaves dis-

sociated from unreprehensible actions: ... It behaves dissociated from dark actions: ... It behaves dissociated from bright actions: ... It behaves dissociated from pleasure-yielding actions: ... It behaves dissociated from pain-yielding actions: ... It behaves dissociated from actions resulting in pleasure: ... It behaves dissociated from actions resulting in pain: ... It behaves towards what is cognized [object]: This is a behaviour of consciousness. Such is the behaviour of consciousness: this is a behaviour of consciousness. This cognizance is naturally pure in the sense of absence of defilement: this is a behaviour of consciousness.

This is behaviour of consciousness.

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391. What is behaviour of unknowing?

The act of functional indeterminate adverting for the purpose of the impulsion of greed for agreeable visible objects is behaviour of consciousness: the act of impulsion of greed is behaviour of unknowing. The act of functional indeterminate adverting for the purpose of the impulsion of hate for disagreeable visible objects is behaviour of consciousness: the act of impulsion of hate is behaviour of unknowing. The act of functional indeterminate adverting for the purpose of the impulsion of delusion for an object irrespective of either [greed or hate] is behaviour of consciousness: the act of impulsion of delusion is behaviour of unknowing. The act of functional indeterminate adverting for the purpose of the impulsion of conceit (pride) as a shackle is behaviour of consciousness: the act of impulsion of conceit (pride) is behaviour of unknowing. The act of functional indeterminate adverting for the purpose of impulsion of [wrong] view as misapprehension [81] is behaviour of consciousness: the act of impulsion of [wrong] view is behaviour of unknowing. The act of functional indeterminate adverting for the purpose of the impulsion of agitation as distraction is behaviour of consciousness: the act of impulsion of agitation is behaviour of unknowing. The act of functional indeterminate adverting for the purpose of impulsion of uncertainty as unconclusiveness is behaviour of consciousness: the act of impulsion of uncertainty is behaviour of unknowing. The act of functional indeterminate adverting for the purpose of impulsion of underlying-tendency as inveteracy is behaviour of consciousness: the act of impulsion of underlying-tendency is behaviour of unknowing.

The act of functional indeterminate adverting for the purpose of the impulsion of greed for sounds is behaviour of consciousness: the act of impulsion of greed is behaviour of unknowing. The act ... [and so on as above] ...

... of greed for odours ...
... of greed for flavours ...
... of greed for tangible objects ...

The act of functional indeterminate adverting for the purpose of the impulsion of greed for ideas is behaviour of consciousness: the act of impulsion of greed is behaviour of unknowing. The ... [and so on as above up to] ... The act of functional indeterminate adverting for the purpose of the impulsion of underlying-tendency is behaviour of consciousness: the act of impulsion of underlying-tendency is behaviour of unknowing.

392. Behaviour of unknowing: in what sense behaviour of unknowing?

It behaves with greed: this is a behaviour of unknowing. It behaves with hate: this is a behaviour of unknowing. It behaves with delusion: this is a behaviour of unknowing. It behaves with conceit (pride): this is a behaviour of unknowing ... It behaves with [wrong] view: ... It behaves with agitation: ... It behaves with uncertainty: ... It behaves with underlying tendency: ... It behaves associated with greed: ... It behaves associated with hate: ... It behaves associated with delusion: ... It behaves associated with conceit (pride): ... It behaves associated with [wrong] view: ... [82] It behaves associated with agitation: ... It behaves associated with uncertainty: ... It behaves associated with underlying-tendency: ... It behaves dissociated from profitable actions: ... It behaves associated with unprofitable actions: ... It behaves associated with reprehensible actions: ... It behaves dissociated from unreprehensible actions: ... It behaves associated with dark actions: ... It behaves dissociated from bright actions: ... It behaves dissociated from pleasure-yielding actions: ... It behaves associated with pain-yielding actions: ... It behaves dissociated from actions resulting in pleasure: ... It behaves associated with actions resulting in pain: ... It behaves towards what is not known: this is a behaviour of unknowing. Such is the behaviour of unknowing: this is a behaviour of unknowing.

This is behaviour of unknowing.

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393. What is behaviour of knowledge?

The act of functional indeterminate adverting for the purpose of contemplating impermanence is a behaviour of consciousness: the contemplation of impermanence is a behaviour of knowledge. The act of functional indeterminate adverting for the purpose of contemplating pain ... for the purpose of contemplating not self ... for the purpose of contemplating dispassion ... for the purpose of contemplating fading away ... for the purpose of contemplating cessation ... for the purpose of contemplating relinquishment ... for the purpose of contemplating destruction ... for

the purpose of contemplating fall ... for the purpose of contemplating change ... for the purpose of contemplating the signless ... for the purpose of contemplating the desireless ... for the purpose of contemplating voidness ... for the purpose of insight into ideas which is the higher understanding ... for the purpose of correct knowledge and insight ... for the purpose of contemplating danger ... for the purpose of contemplating reflexion is a behaviour of consciousness: the contemplation of reflexion is a behaviour of knowledge. The act of functional indeterminate adverting for the purpose of contemplating turning away is a behaviour of consciousness: the contemplation of turning away is a behaviour of knowledge. The stream-entry path is a behaviour of knowledge. The fruition of stream-entry ... the once-return path ... the fruition of once return ... the non-return path ... the fruition of non-return ... the arahant path is a behaviour of knowledge. The fruition of arahantship is a behaviour of knowledge.

394. Behaviour of knowledge: in what sense behaviour of knowledge?

It behaves without greed: this is a behaviour of knowledge. It behaves without hate: ... It behaves without delusion: ... It behaves without conceit (pride): ... [83] It behaves without [wrong] view: ... It behaves without agitation: ... It behaves without uncertainty: ... It behaves without underlying-tendency: ... It behaves dissociated from greed: ... It behaves dissociated from hate: ... It behaves dissociated from delusion: ... It behaves dissociated from conceit (pride): ... It behaves dissociated from [wrong] view: ... It behaves dissociated from agitation: ... It behaves dissociated from uncertainty: ... It behaves dissociated from underlying-tendency: ... It behaves associated with profitable actions: ... It behaves dissociated from unprofitable actions: ... It behaves dissociated from reprehensible actions: ... It behaves associated with unreprehensible actions: ... It behaves dissociated from dark actions: ... It behaves associated with bright actions: ... It behaves associated with pleasure-yielding actions: ... It behaves dissociated from pain-yielding actions: ... It behaves associated with actions resulting in pleasure: ... It behaves dissociated from actions resulting in pain: ... It behaves towards the known: this is a behaviour of knowledge. Such is the behaviour of knowledge: this is a behaviour of knowledge.

This is behaviour of knowledge.

395. The behaviour of consciousness is one, the behaviour of unknowing is another, the behaviour of knowledge is another.

Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of defining behaviour is knowledge of difference in behaviour'.

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[*CHAPTER XVIII. — PLANES*]

396. *How is it that understanding of defining four ideas is knowledge of difference in plane?*

397. There are four planes: the sensual-desire sphere, the material sphere, the immaterial sphere, and the unincluded sphere.

398. What is the sensual-desire sphere plane? (see Dhs 1280)

Making the Avīci Hell the lower limit and making the Paranimmitavasavatti deities the upper limit, the aggregates, principles, bases, materiality, feeling, perception, formations, and consciousness, that are in this interval, have their sphere here, are included here: these are the sensual-desire sphere plane.

399. What is the material-sphere plane? [84] (see Dhs 1282)

Making the Brahmā World the lower limit and the Akaniṭṭha (Highest) deities the upper limit, the ideas of cognizance and consciousness-concomitants in one who has attained [that plane by meditation] or who has been reborn [there] or who [as an arahant] is abiding [there] in comfort here and now, which [ideas] have their sphere here, are included here: these are the material-sphere plane.

400. What is the immaterial-sphere plane? (see Dhs 1284)

Making the deities of the base consisting of boundless space the lower limit and the deities of the base consisting of neither perception nor non-perception the upper limit, the ideas of cognizance and consciousness-concomitants in one who has attained or has been reborn or who is abiding in comfort here and now, which [ideas] have their sphere here, are included here: these are the immaterial-sphere plane.

401. What is the unincluded plane? (see Dhs 1291)

The unincluded paths and fruitions of the paths and the unformed principle: these are the unincluded plane.

These are four planes.

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402. Other four planes: four foundations of mindfulness, four right endeavours, four bases for success (roads to power), four jhanas, four measureless states, four immaterial-sphere attainments, four discriminations, four kinds of progress (D iii 228), four supporting objects (Vbh 332), four Noble Ones' Heritages (D iii 224), four instances of help (D iii 232), four blessings (A ii 32), four steps in the True Idea (A ii 29).

These are [each] four planes.

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403. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of defining four ideas is knowledge of difference in plane'.

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[*CHAPTER XIX. — IDEAS*]

404. *How is it that understanding of defining nine ideas is knowledge of difference in ideas?*

405. How does he define ideas?

He defines sensual-desire-sphere ideas as profitable, he defines them as unprofitable, he defines them as indeterminate. He defines material-sphere ideas as profitable, he defines them as indeterminate. He defines immaterial ideas as profitable, he defines them as indeterminate. He defines unincluded ideas as profitable, he defines them as indeterminate. [85]

406. How does he define sensual-desire-sphere ideas as profitable, define them as unprofitable, define them as indeterminate?

He defines the ten profitable courses of action as profitable, he defines the ten unprofitable courses of action as unprofitable. He defines materiality and action-result [cognizance] and functional [cognizance] as indeterminate. This is how he defines sensual-desire-sphere ideas as profitable, defines them as unprofitable, defines them as indeterminate.

How does he define material-sphere ideas as profitable, define them as indeterminate?

He defines the four jhanas as profitable for one established [by rebirth] here [in the sensual-desire sphere], he defines the four jhanas as indeterminate for one reborn there [in the material sphere]. This is how he defines material-sphere ideas as profitable, defines them as indeterminate.

How does he define immaterial-sphere ideas as profitable, define them as indeterminate?

He defines the four immaterial-sphere attainments as profitable for one established here, he defines the four immaterial-sphere attainments as indeterminate for one reborn there. This is how he defines immaterial-sphere ideas as profitable, defines them as indeterminate.

How does he define unincluded ideas as profitable, define them as indeterminate?

He defines the four paths as profitable. He defines the four fruits of asceticism and nibbana as indeterminate. This is how he defines unincluded ideas as profitable, defines them as indeterminate.

This is how he defines ideas.

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407. Nine ideas rooted in gladness: When he gives attention [to an object] as impermanent gladness springs up in him; when he is glad happiness springs up in him; when his mind is happy his body becomes tranquil; when his body is tranquil he feels pleasure; when he has pleasure his cognizance becomes concentrated; when his cognizance is concentrated he knows and sees correctly; when he knows and sees correctly he becomes dispassionate; when he becomes dispassionate his greed fades away; with the fading away of greed he is liberated. When he gives attention [to an object] as painful ... When he gives attention [to an object] as not self ... with the fading away of greed he is liberated.

408. When he sees materiality as impermanent gladness springs up in him; ... When he sees feeling ... perception ... formations ... consciousness as impermanent ... as painful ... as not self gladness springs up in him; ... with the fading away of greed he is liberated.

When he sees eye as impermanent gladness ... [and so on repeating as in §407 for each of the rest of the 201 ideas listed in §5 up to] ... When he sees ageing-and-death as [86] impermanent gladness ... with the fading away of greed he is liberated.

These are the nine ideas rooted in gladness.

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409. Nine ideas rooted in careful attention. (D iii 288)

When he gives attention [to an object] as impermanent gladness springs up in him; when he is glad happiness springs up in him; when he is happy his body becomes tranquil; when his body is tranquil he feels pleasure; when he has pleasure his cognizance becomes concentrated; with his concentrated cognizance he understands correctly 'This is suffering', he understands correctly 'This is the origin of suffering', he understands correctly 'This is the cessation of suffering', he understands correctly 'This is the way leading to the cessation of suffering'. When he gives attention [to an object] as painful ... When he gives attention [to an object] as not self gladness springs up in him; ... he understands correctly 'This is the way leading to the cessation of suffering'.

410. When he sees materiality as impermanent gladness springs up in him; ... When he sees feeling ... perception ... formations ... consciousness

as impermanent ... as painful ... as not self gladness springs up in him; ... he understands correctly 'This is the way leading to the cessation of suffering'.

When he sees eye as impermanent gladness ... [and so on repeating as in §409 for each of the rest of the 201 ideas listed in §5 up to] ... When he sees ageing-and-death as impermanent gladness ... he understands correctly 'This is the way [87] leading to the cessation of suffering'.

These are the nine ideas rooted in careful attention.

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411. Nine kinds of difference. (D iii 289; cf. §89)

Due to difference of principle, difference of contact arises. Due to difference of contact difference of feeling arises. Due to difference of feeling difference of perception arises. Due to difference of perception difference of thinking arises. Due to difference of thinking difference of zeal arises. Due to difference of zeal difference of anguish arises. Due to difference of anguish difference of search arises. Due to difference of search difference of gain arises.

These are the nine kinds of difference.

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412. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of defining nine ideas is knowledge of difference in ideas'.

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[*CHAPTERS XX–XXIV. — DIRECT KNOWLEDGE ETC.*]

413. *How is it that (XX) understanding as direct knowledge is knowledge in the sense of what-is-known? That (XXI) understanding as full understanding is knowledge in the sense of judging (investigating)? That (XXII) abandoning is knowledge in the sense of giving up? That (XXIII) understanding as developing is knowledge in the sense of single function? That (XXIV) understanding as realizing is knowledge in the sense of sounding?*

414. Whatever ideas are directly known are known. Whatever ideas are fully understood are judged (investigated). Whatever ideas are abandoned

are given up. Whatever ideas are developed have a single function (taste). Whatever ideas are realized are sounded.

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415. Knowledge is in the sense of that being known and understanding is in the sense of understanding that. Hence it was said: 'Understanding as direct knowledge is knowledge in the sense of what is known; understanding as full understanding is knowledge in the sense of judging (investigating); understanding as abandoning is knowledge in the sense of giving up; understanding as developing is knowledge in the sense of single function (taste); understanding as realizing is knowledge in the sense of sounding'. [88] (cf. Vism 606, SA on S i 11)

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[*CHAPTERS XXV.-XXVIII. — THE FOUR DISCRIMINATIONS*]

416. *How is it that (XXV) understanding of difference in meaning is knowledge of the discrimination of meaning? That (XXVI) understanding of difference in ideas is knowledge of the discrimination of ideas? That (XXVII) understanding of difference in language is knowledge of the discrimination of language? That (XXVIII) understanding of difference in perspicuity is knowledge of the discrimination of perspicuity?*

417. The faith faculty is an idea, the energy faculty is an idea, the mindfulness faculty is an idea, the concentration faculty is an idea, the understanding faculty is an idea. The faith faculty is one idea, the energy faculty another idea, the mindfulness faculty another idea, the concentration faculty another idea, the understanding faculty another idea. These various faculties are penetrated by the same knowledge as that by which they are known. Hence it is said: 'Understanding of difference in ideas is knowledge of discrimination of ideas'.

418. Meaning as resolution is a meaning, meaning as exertion is a meaning, meaning as establishing is a meaning, meaning as non-distraction is a meaning, meaning as seeing is a meaning. Meaning as resolution is one meaning, meaning as exertion is another meaning, meaning as establishing is another meaning, meaning as non-distraction is another meaning, meaning as seeing is another meaning. These various meanings are penetrated

by the same knowledge as that by which they are known. Hence it is said: 'Understanding of difference in meaning is knowledge of discrimination of meaning'.

419. There are enunciation of word-language in order to indicate these five ideas and enunciation of word-language in order to indicate these five meanings. The language for the ideas is one, the language for the meanings is another. These various languages are penetrated by the same knowledge as that by which they are known. Hence it is said: 'Understanding of difference in language is knowledge of discrimination of language'.

420. There are instances of knowledge of these five sorts of idea and instances of knowledge of these five sorts of meaning, and instances of knowledge of these ten sorts of language. The instances of knowledge of the sorts of idea are one, the instances of knowledge of the sorts of meaning are another, the instances of knowledge of the sorts of language are another. These various knowledges are penetrated by the same knowledge as that knowledge by which they are known. Hence it is said: 'Understanding of difference in perspicuity is knowledge of discrimination of perspicuity'.

421. The faith power is an idea, the energy power is an idea, the mindfulness power is an idea, the concentration power is an idea, the understanding power is an idea. The faith power is one, the energy power is another, the mindfulness power is another, the concentration power is another, the understanding power is another. [89] These various ideas are penetrated by the same knowledge as that by which they are known. Hence it is said: 'Understanding of difference in ideas is knowledge of discrimination of ideas'.

422. The meaning of unshakability by non-faith is a meaning, the meaning of unshakability by idleness is a meaning, the meaning of unshakability by negligence is a meaning, the meaning of unshakability by agitation is a meaning, the meaning of unshakability by ignorance is a meaning. Meaning as unshakability by non-faith is one meaning, meaning as unshakability by idleness is another meaning, meaning as unshakability by negligence is another meaning, meaning as unshakability by agitation is another meaning, meaning as unshakability by ignorance is another meaning. These various meanings are penetrated by the same knowledge as that by which they are known. Hence it is said: 'Understanding of difference in meaning is knowledge of discrimination of meaning'.

423. There are enunciation of word-language in order to indicate these five ideas and [and so on as in §419] ... Hence it was said: 'Understanding of difference in language is knowledge of discrimination of language'.

424. There are instances of knowledge about these five sorts of idea ...

[and so on as in §420] ... Hence it is said: 'Understanding of difference in perspicuity is knowledge of discrimination of perspicuity'.

425. The mindfulness enlightenment factor is an idea, the investigation of ideas enlightenment factor is an idea, the energy enlightenment factor is an idea, the happiness enlightenment factor is an idea, the tranquillity enlightenment factor is an idea, the concentration enlightenment factor is an idea, the equanimity enlightenment factor is an idea. The mindfulness enlightenment factor is one idea ... the equanimity enlightenment factor is another idea. These various ideas are penetrated by the same knowledge as that by which they are known. Hence it was said: 'Understanding of difference in ideas is knowledge of discrimination of ideas'. [90]

426. Meaning as establishment is a meaning. Meaning as investigating is a meaning. Meaning as exertion is a meaning. Meaning as intentness upon is a meaning. Meaning as peace is a meaning. Meaning as non-distraction is a meaning. Meaning as reflexion is a meaning. Meaning as establishment is one meaning ... Meaning as reflexion is another meaning. These various meanings are penetrated by the same knowledge as that by which they are known. Hence it is said: 'Understanding of difference in meaning is knowledge of discrimination of meaning'.

427. There are enunciation of word-language in order to indicate these seven ideas and enunciation of word-language in order to indicate these seven meanings. The language for the ideas ... [and so on as in §419]

428. There are instances of knowledge of these seven sorts of idea. There are instances of knowledge of these seven sorts of meaning. There are instances of knowledge of these fourteen sorts of language. The instances of knowledge of the ideas ... [and so on as in §420]

429. Right view is an idea, right thought is an idea, right speaking is an idea, right acting is an idea, right living is an idea, right effort is an idea, right mindfulness is an idea, right concentration is an idea. Right view is one idea, ... right concentration is another idea. These various ideas ...

430. Meaning as seeing is a meaning, meaning as directing onto is a meaning, meaning as embracing is a meaning, meaning as originating is a meaning, meaning as cleansing is a meaning, meaning as exerting is a meaning, meaning as establishment is a meaning, meaning as non-distraction is a meaning. Meaning as seeing is one meaning, ... [91] meaning as non-distraction is another meaning. These various meanings ...

431. There are enunciation of word-language in order to indicate these eight ideas, and enunciation of word-language in order to indicate these eight meanings. The language for the ideas ... [and so on as in §419]

432. There are instances of knowledge of these eight sorts of idea. There are instances of knowledge of these eight sorts of meaning. There are

instances of knowledge of these sixteen sorts of language. The instances of knowledge of the ideas ... [and so on as in §420]

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433. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of difference in meaning is knowledge of discrimination of meaning; understanding of difference of ideas is knowledge of discrimination of ideas; understanding of difference in language is knowledge of discrimination of language; understanding of difference in perspicuity is understanding of discrimination of perspicuity.'

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[*CHAPTERS XXIX.-XXXI. — ABIDINGS AND ATTAINMENTS*]

434. *How is it that (XXIX) understanding of difference in abiding is knowledge of the meaning of abiding? That (XXX) understanding of difference in attainment is knowledge of the meaning of attainment? That (XXXI) understanding of difference in abiding and attainment is knowledge of the meaning of abiding and attainment?*

435. When he sees clearly the sign [of formations] as terror and sees [their] fall each time he applies [his knowledge to them] because he is resolved upon the signless [aspect of nibbana], this is the signless abiding [of insight]. When he sees clearly desire [of formations] as terror and sees [their] fall each time he applies [his knowledge to formations] because he is resolved upon the desireless [aspect of nibbana], this is the desireless abiding [of insight]. When he sees clearly misinterpretation [of formations] as terror and sees [their] fall each time he applies [his knowledge to formations] because he is resolved upon voidness [aspect of nibbana], this is the void abiding [of insight].

436. When he sees clearly the sign as terror and, by treating [their] occurrence with equanimity and adverting to cessation, nibbana, as signless, enters upon the attainment [of fruition] because he is resolved upon the signless, this is the signless attainment. When he sees clearly desire as terror and, [92] by treating occurrence with equanimity and adverting to cessation, nibbana, as desireless, enters upon the attainment [of fruition] because he is resolved upon the desireless, this is the desireless attainment. When he sees clearly misinterpretation as terror and, by treating occurrence

with equanimity and adverting to cessation, nibbana, as void, enters upon the attainment [of fruition] because he has resolved upon voidness, this is the void attainment.

437. When he sees clearly the sign [of formations] as terror and sees [their] fall each time he applies [his knowledge to them] and, by treating [their] occurrence with equanimity and adverting to cessation, nibbana, as signless, enters upon the attainment [of fruition], because he is resolved upon the signless [aspect of nibbana], this is the signless abiding and attainment. When ... [substitute *desire* and *desireless* for *the sign* and *signless*] ... When ... [substitute *misinterpretation* and *voidness* for the *sign* and *signless*] ... this is the void abiding and attainment.

438. When he sees clearly the sign of materiality as terror and sees its fall each time he applies [his knowledge to it] because he is resolved upon the signless, this is the signless abiding. When ... [substitute *desire* and *desireless*] ... When ... [substitute *misinterpretation* and *voidness*] ... this is the void abiding.

When he sees clearly the sign of materiality as terror and, by treating its occurrence with equanimity and adverting to cessation, nibbana, as signless, enters upon the attainment [of fruition], because he is resolved upon the signless, this is the signless attainment. When ... [substitute *desire* and *desireless*] ... When ... [substitute *misinterpretation* and *voidness*] ... , this is the void attainment.

When he sees clearly the sign of materiality as terror and sees its fall each time he applies [his knowledge to it] and, by treating its occurrence with equanimity and adverting to cessation, nibbana, as signless, enters upon the attainment [of fruition], because he is resolved upon the signless [aspect of nibbana], this is the signless abiding and attainment. When ... [substitute *desire* and *desireless*] ... When ... [93] [substitute *misinterpretation* and *voidness*] ... This is the void abiding and attainment.

When he sees clearly the sign of feeling ... [and so on repeating the three §§ in the case of the remaining aggregates and the rest of the 201 ideas listed in §5 up to] ...

When he sees clearly the sign of ageing-and-death ... This is the void abiding and attainment. [94]

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439. The signless abiding is one, the desireless abiding is another, the void abiding is another; the signless attainment is one, the desireless attainment is another, the void attainment is another; the signless abiding and attainment are one, the desireless abiding and attainment are another, the void abiding and attainment are another.

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440. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of difference in abiding is knowledge of the meaning of abiding, understanding of difference in attainment is knowledge of the meaning of attainment, understanding of difference in abiding and attainment is knowledge of the meaning of abiding and attainment'.

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[*CHAPTER XXXII.—CONCENTRATION WITH IMMEDIATE RESULT*]

441. *How is it that understanding of cutting off of cankers due to pureness of non-distraction is knowledge of concentration with immediate [result]?*

442. Non-distraction as unification of cognizance through renunciation is concentration; owing to that concentration knowledge arises; owing to that knowledge cankers are exhausted. In this way concentration comes first, and knowledge afterwards; through that knowledge there is exhaustion of cankers. Hence it was said 'Understanding of cutting off of cankers due to pureness of non-distraction is knowledge of concentration with immediate result'.

Cankers: What are these cankers?

They are the canker of sensual-desire, the canker of being, the canker of views, and the canker of ignorance.

Where are these cankers exhausted?

By the stream-entry path the canker of views is completely exhausted, and the cankers of sensual-desire, being, and ignorance powerful enough to lead to states of deprivation are exhausted. These cankers are exhausted here.

By the once-return path the gross canker of sensual-desire is exhausted, and the cankers of being and ignorance coefficient with that are exhausted. These cankers are exhausted here.

By the non-return path the canker of sensual-desire is completely exhausted, and the cankers of being and ignorance coefficient with that are exhausted. These cankers are exhausted here.

By the arahant path the cankers of being and ignorance are completely exhausted. These cankers are exhausted here. [95]

Non-distraction as unification of cognizance through non-ill-will ... through perception of light ... through non-distraction ... through definition of ideas ... through knowledge ... through gladness ...

Non-distraction as unity of cognizance through the first jhana ... through the second jhana ... through the third jhana ... through the fourth jhana ...

Non-distraction as unification of cognizance through the attainment of the base consisting of boundless space ... through the attainment of the base consisting of boundless consciousness ... through the attainment of the base consisting of nothingness ... though the attainment of the base consisting of neither perception nor non-perception ...

Non-distraction as unification of cognizance through the earth kasina ... through the water kasina ... through the fire kasina ... through the air kasina ... through the blue kasina ... through the yellow kasina ... through the red kasina ... through the white kasina ... through the space kasina ... through the consciousness kasina ...

Non-distraction as unification of cognizance through the recollection of the Enlightened One ... through the recollection of the True Idea ... through the recollection of the Community ... through the recollection of virtue ... through the recollection of generosity ... through the recollection of deities ... through mindfulness of breathing ... through mindfulness of death ... through mindfulness occupied with the body ... through the recollection of peace ...

Non-distraction as unification of cognizance through a bloated [corpse] ... through a livid ... through a festering ... through a cut up ... through a gnawed ... through a scattered ... through a hacked and scattered ... <through a bleeding ...> through a worm-infested [corpse] ... through a skeleton ...

Non-distraction as unification of cognizance through breathing in long ... through breathing out long ... through breathing in short ... through breathing out short ... through breathing in experiencing the whole [breath] body ... through breathing out experiencing the whole [breath] body ... through breathing in tranquillizing the bodily formation ... through breathing out tranquillizing the bodily formation ... through breathing in experiencing happiness ... through breathing out experiencing happiness ... through breathing in experiencing pleasure ... through breathing out experiencing pleasure ... through breathing in experiencing the cognizance formation ... through breathing out experiencing the cognizance formation ... through breathing in tranquillizing the cognizance formation ... through breathing out tranquillizing the cognizance formation ... through breathing in experiencing cognizance ... through breathing out experiencing cognizance ... through breathing in gladdening cognizance ... through

breathing out gladdening cognizance ... through breathing in concentrating cognizance ... through breathing out concentrating cognizance ... through breathing in liberating cognizance ... through breathing out liberating cognizance ... through breathing in contemplating impermanence ... through breathing out contemplating impermanence ... through breathing in contemplating fading away ... through breathing out contemplating fading away ... through breathing in contemplating cessation ... through breathing out contemplating cessation ... through breathing in contemplating relinquishment ...

Non-distraction as unification of cognizance through breathing out contemplating relinquishment is concentration; owing to that ... [96] [complete as at beginning of § up to] ... knowledge of concentration with immediate result'.

Cankers: what are ... [complete as above up to] ... By the arahant path the cankers of being and ignorance are completely exhausted. Here is where these cankers are exhausted.

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443. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of cutting off of cankers due to pureness of non-distraction is knowledge of concentration with immediate result'.

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[*CHAPTER XXXIII. — ABIDING WITHOUT CONFLICT*]

444. *How is it that understanding as predominance of seeing and as achievement of a peaceful abiding and as resoluteness on the sublime goal is knowledge of abiding without conflict?*

445. *Predominance of seeing:*

Contemplation of impermanence is a predominance of seeing, contemplation of pain is a predominance of seeing, contemplation of not self is a predominance of seeing.

Contemplation of impermanence in materiality is a predominance of seeing, contemplation of pain in materiality is a predominance of seeing, contemplation of not self in materiality is a predominance of seeing. Contemplation of impermanence in feeling ... in perception ... in formations ... in consciousness ...

Contemplation of impermanence in eye ... [and so on with the rest of the 201 ideas listed in §5 up to] ... contemplation of not self in ageing-and-death is a predominance of seeing. [97]

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446. *And as achievement of a peaceful abiding*:

The void abiding is a peaceful abiding, the signless abiding is a peaceful abiding, the desireless abiding is a peaceful abiding.

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447. *Resoluteness on the sublime goal*:

Resoluteness on voidness is resoluteness on the sublime goal, resoluteness on the signless is resoluteness on the sublime goal, resoluteness on the desireless is resoluteness on the sublime goal.

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448. *Abiding without conflict*:

The first jhana is an abiding without conflict, the second jhana ... the third jhana ... the fourth jhana ... the attainment of the base consisting of boundless space ... the attainment of the base consisting of boundless consciousness ... the attainment of the base consisting of nothingness ... the attainment of the base consisting of neither perception nor non-perception is an abiding without conflict.

449. Abiding without conflict: in what sense abiding without conflict?

It removes the hindrances by means of the first jhana, thus it is an abiding without conflict. It removes applied-thought and sustained thought by means of the second jhana ... happiness by means of the third jhana ... pleasure and pain by means of the fourth jhana ... perception of materiality, perception of resistance, and perception of variety, by means of the attainment of the base consisting of boundless space ... perception of the base consisting of boundless space by means of the attainment of the base consisting of boundless consciousness ... perception of the base consisting of boundless consciousness by means of the attainment of the base consisting of nothingness ... It removes perception of the base consisting of nothingness by means of the attainment of the base consisting of neither perception nor non-perception, thus it is an abiding without conflict.

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450. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding as predominance of seeing and as achievement of a peaceful

abiding and as resoluteness on the sublime goal is knowledge of abiding without conflict.'

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[*CHAPTER XXXIV. — ATTAINMENT OF CESSATION*]

451. ***How is it that understanding as mastery owing to possession of two powers, to the tranquillization of three formations, to sixteen kinds of behaviour of knowledge, and to nine kinds of behaviour of concentration, is knowledge of the attainment of cessation?***

452. *Of two powers*: the two powers, the serenity power and the insight power.

What is *serenity* as a power? Non-distraction as unification of cognizance through renunciation is serenity as a power. Non-distraction as unification of cognizance through non-ill-will is serenity as a power. Non-distraction as unification of cognizance through perception of light [98] ... [and so on as in §442 up to] ... Non-distraction as unification of cognizance through breathing out contemplating relinquishment is serenity as a power.

453. Serenity power: In what sense is serenity a *power*?

Through the first jhana it is unshakable by the hindrances, thus serenity is a power. Through the second jhana ... [complete as in §449 up to] ... Through the attainment of the base consisting of neither perception nor non-perception it is unshakable by perception of the base consisting of nothingness, thus serenity is a power.

It is unshakable, immovable and cannot be shifted by agitation and by the defilements and aggregates that accompany agitation, thus serenity is a power.

This is serenity as a power.

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454. What is *insight* as a power?

Contemplation of impermanence is insight as a power, contemplation of pain ... contemplation of not self ... contemplation of dispassion ... contemplation of fading away ... contemplation of cessation ... contemplation of relinquishment is insight as a power. (§16)

Contemplation of impermanence in materiality is insight as a power. Contemplation of pain in materiality ... contemplation of not self in

materiality ... contemplation of dispassion in materiality ... contemplation of fading away in materiality ... contemplation of cessation in materiality ... contemplation of relinquishment in materiality is insight as a power. Contemplation of impermanence in feelings ... in perception ... in formations ... in consciousness ...

Contemplation of impermanence in eye ... [and so on with the 7 contemplations in the case of each of the rest of the 201 ideas listed in §5 up to] ... contemplation of relinquishment in ageing-and-death is insight as a power.

455. Insight power: in what sense is insight a *power*?

Through contemplation of impermanence it is unshakable by perception of permanence, thus insight is a power. Through contemplation of pain it is unshakable by perception of pleasure, thus insight is a power. Through contemplation of not self it is unshakable by perception of self ... Through contemplation of dispassion it is unshakable by delight ... Through contemplation of fading away it is unshakable by greed ... Through contemplation of [99] cessation it is unshakable by arising ... Through contemplation of relinquishment it is unshakable by grasping, thus insight is a power.

It is unshakable, immovable and cannot be shifted by ignorance and by the defilements and aggregates that accompany ignorance, thus insight is a power.

This is insight as a power.

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456. *Owing to the tranquillization of three formations*: owing to the tranquillization of what three formations?

In one who has attained the second jhana the verbal formations consisting in applied-thought and sustained-thought are quite tranquillized. In one who has attained the fourth jhana the bodily formations consisting in in-breaths and out-breaths are quite tranquillized. In one who has attained cessation of perception and feeling the cognizance formations consisting in perception and feeling are quite tranquillized. Owing to the tranquillization of these three formations.

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457. *Owing to sixteen kinds of behaviour of knowledge*: owing to what sixteen kinds of behaviour of knowledge? (cf. §393)

Contemplation of impermanence is a behaviour of knowledge. Contemplation of pain ... Contemplation of not self ... Contemplation of dispassion ... Contemplation of fading away ... Contemplation of cessation ... Contemplation of relinquishment is a behaviour of knowledge. Contem-

plation of turning away is a behaviour of knowledge. The stream-entry path is a behaviour of knowledge ... The fruition of stream entry ... The once-return path ... The fruition of once return ... the non-return path ... the fruition of non-return ... the arahant path ... The fruition of arahantship is a behaviour of knowledge. Owing to these sixteen kinds of behaviour of knowledge.

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458. *Owing to nine kinds of behaviour of concentration*: owing to what nine kinds of behaviour of concentration?

The first jhana is a behaviour of concentration. The second jhana ... The third jhana ... The fourth jhana ... The attainment of the base consisting of boundless space ... The attainment of the base consisting of boundless consciousness ... The attainment of the base consisting of nothingness ... the attainment of the base consisting of neither perception nor non-perception is a behaviour of concentration. And also the applied thought and sustained thought and happiness and pleasure and unification of cognizance that have the purpose of obtaining the first jhana ... that have the purpose of obtaining the attainment of the base consisting of neither perception nor non-perception. Owing to these nine kinds of behaviour of concentration.

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459. *Mastery*: there are five kinds of mastery. There is mastery in adverting, in attaining, in steadiness (resolving on duration), in emerging, [100] in reviewing.

He adverts to the first jhana where, when, and for as long as, he wishes, he has no difficulty in adverting, thus it is mastery in adverting. He attains the first jhana where, when, and for as long as, he wishes, he has no difficulty in attaining, thus it is mastery in attaining. He is steady in (resolves upon the duration of) the first jhana where, when, and for as long as, he wishes, he has no difficulty in steadiness (resolving), thus it is mastery in steadiness (resolving). He emerges from the first jhana where, when, and for as long as, he wishes, he has no difficulty in emerging, thus it is mastery in emerging. He reviews the first jhana where, when, and for as long as, he wishes, he has no difficulty in reviewing, thus it is mastery in reviewing.

He adverts to the second jhana ...

He adverts to the third jhana ...

He adverts to the fourth jhana ...

He adverts to the attainment of the base consisting of boundless space ...

He adverts to the attainment of the base consisting of boundless consciousness ...

He adverts to the attainment of the base consisting of nothingness ...

He adverts to the attainment of the base consisting of neither perception nor non-perception where, ... He reviews the attainment of the base consisting of neither perception nor non-perception where, ... he has no difficulty in reviewing, thus it is mastery in reviewing.

These are the five kinds of mastery.

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460. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding as mastery owing to possession of two powers, to the tranquillization of three formations, to sixteen kinds of behaviour of knowledge, and to nine kinds of behaviour of concentration, is knowledge of the attainment of cessation'.

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[*CHAPTER XXXV. — EXTINGUISHMENT*]

461. *How is it that understanding of the termination of occurrence in one who is fully aware is knowledge of extinguishment?*

462. Here one who is fully aware terminates through renunciation the occurrence of zeal for sensual-desires, he terminates through non-ill-will the occurrence of ill-will, he terminates through perception of light the occurrence of stiffness-and-torpor, he terminates through non-distraction the occurrence of agitation, he terminates through definition of ideas the occurrence of uncertainty, he terminates through knowledge the occurrence of ignorance, he terminates through gladness the occurrence of boredom.

He terminates through the first jhana the occurrence of the hindrances ... [and so on with the remaining jhanas, the immaterial attainments, and the paths up to] ... He terminates through the arahant path all defilements [101].

Or alternatively, when fully aware he attains extinguishment with the nibbana principle without result of former clinging left, then he terminates that eye-occurrence and no new eye-occurrence arises, he terminates that ear-occurrence ... that nose-occurrence ... that tongue-occurrence ... that body-occurrence ... he terminates that mind-occurrence and no new mind-occurrence arises.

This understanding of the termination of occurrence in one who is fully aware is knowledge of extinguishment.

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463. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of the termination of occurrence in one who is fully aware is knowledge of extinguishment'.

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[*CHAPTER XXXVI. — SAME-HEADED-NESS*]

464. *How is it that understanding of the complete cutting off of all ideas, of their cessation, and of their non-reappearance, is knowledge of the meaning of same-headed-ness?*

465. *Of all ideas*: The five aggregates, the twelve bases, the eighteen principles; profitable ideas, unprofitable ideas, indeterminate ideas; sensual-desire-sphere ideas, material-sphere ideas, immaterial-sphere ideas, unincluded ideas.

466. *Of the complete cutting off*: he completely cuts off zeal for sensual-desires through renunciation, he completely cuts off ill-will through non-ill-will, ... stiffness-and-torpor through perception of light ... agitation through non-distraction ... uncertainty through definition of ideas ... ignorance through knowledge ... boredom through gladness ...

He completely cuts off the hindrances through the first jhana ... [and so on with the jhanas, immaterial attainments and paths up to] ... He completely cuts off all defilements through the arahant path.

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467. *Of their cessation*: He causes the cessation of zeal for sensual-desires through renunciation, he causes the cessation of ill-will through non-ill-will, ... of stiffness-and-torpor through perception of light, ... of agitation through non-distraction, ... of uncertainty through definition of ideas, ... of ignorance through knowledge, ... of boredom through gladness.

He causes the cessation of the hindrances through the first jhana, ... [and so on up to] ... he causes the cessation of all defilements through the arahant path.

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468. *Non-reappearance*: Zeal for sensual-desires does not reappear in one who has obtained renunciation. Ill-will does not reappear in one who has obtained [102] non-ill-will ... [and so on with the remaining hindrances].

The hindrances do not reappear in one who has obtained the first jhana ... [and so on up to] ... No defilements reappear in one who has obtained the arahant path.

469. *Same*: Renunciation is the same [as liberation] because zeal for sensual-desires is abandoned. Non-ill-will is the same because ill-will is abandoned ... [and so on with the remaining hindrances].

The first jhana is the same because the hindrances are abandoned ... [and so on up to] ... The arahant path is the same because all defilements are abandoned.

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470. *Head*: There are thirteen heads: The head of [all] impediments is craving, the head of [all] shackles is conceit (pride), the head of [all] misapprehensions is [wrong] view, the head of [all] distractions is agitation, the head of [all] defilements is ignorance. The head of resolution is faith, the head of exertion is energy, the head of establishment is mindfulness, the head of non-distraction is concentration. The head of seeing is understanding. The head of occurrence is the life faculty. The head of [all] domains is liberation. The head of [all] formations is cessation.

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471. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of the complete cutting off of all ideas, of their cessation, and of their non-reappearance, is knowledge of the meaning of same-headedness'.

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[*CHAPTER XXXVII. — EFFACEMENT*]

472. *How is it that understanding of separation, of difference and unity, and of termination of fires, is knowledge of effacement?*

473. *Separation*: Greed is separate [from liberation], hate is separate, delusion is separate, anger ... enmity ... contempt ... domineering ...

envy ... avarice ... deceit ... fraud ... obduracy ... presumption ... conceit (pride) ... haughtiness ... vanity ... negligence ... all defilements ... all misconduct ... all action-formations are separate. All action that leads to being is separate. [103]

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474. *Difference and unity*: Zeal for sensual-desires has difference [from liberation] and renunciation has unity [with liberation], ill-will has difference and non-ill-will has unity, ... [and so on with the remaining hindrances].

The hindrances have difference and the first jhana has unity ... [and so on up to] ... all defilements have difference and the arahant path has unity.

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475. *Fire*: there are five fires: fire of [virtuous] conduct, fire of the special quality [of concentration], fire of understanding, fire of merit, and fire of the True Idea. The fire of unvirtuousness is terminated because it is consumed by the fire of [virtuous] conduct, the fire of what opposes the special quality is terminated because it is consumed by the fire of the special quality, the fire of lack of understanding is terminated because it is consumed by the fire of understanding, the fire of demerit is terminated because it is consumed by the fire of merit, the fire of what is not the True Idea is terminated because it is consumed by the fire of the True Idea.

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476. *Effacement*: Zeal for sensual-desires is non-effacement, renunciation is effacement. Ill-will is non-effacement, non-ill-will is effacement ... [and so on with the rest of the seven hindrances].

The hindrances are non-effacement, the first jhana is effacement ... [and so on up to] ... All defilements are non-effacement, the arahant path is effacement.

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477. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of separation, of difference and unity, and of termination of fires is knowledge of effacement'.

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[*CHAPTER XXXVIII. — APPLICATION OF ENERGY*]

478. ***How is it that understanding of the meaning of exertion in those possessed of bestirring and endeavour is knowledge of the application of energy?***

479. Understanding of the meaning of exertion in those possessed of bestirring and endeavour for the non-arising of unrisen evil unprofitable ideas is knowledge of application of energy. Understanding of the meaning of exertion in those possessed of bestirring and endeavour for the abandoning of arisen evil unprofitable ideas is knowledge of the application of energy. Understanding of the meaning of exertion in those possessed of bestirring and endeavour for the arising of unarisen profitable ideas [104] is knowledge of application of energy. Understanding of the meaning of exertion in those possessed of bestirring and endeavour for the maintenance, non-corruption, strengthening, plentifulness, development and perfection of arisen profitable ideas is knowledge of the application of energy.

480. Understanding of the meaning of exertion in those possessed of bestirring and endeavour for the non-arising of unarisen zeal for sensual-desires is knowledge of the application of energy. Understanding of the meaning of exertion in those possessed of bestirring and endeavour for the abandoning of arisen zeal for sensual-desires is knowledge of the application of energy. Understanding of the meaning of exertion in those possessed of bestirring and endeavour for the arising of unarisen *renunciation* is knowledge of application of energy. Understanding of the meaning of exertion in those possessed of bestirring and endeavour for the maintenance, non-corruption, strengthening, plentifulness, development and perfection of arisen *renunciation* is knowledge of application of energy. Understanding ... [and so on for the rest of the seven hindrances].

Understanding of the meaning of exertion in those possessed of bestirring and endeavour for the the non-arising of the hindrances ... for the arising of the first jhana ... [and so on up to] ... Understanding of the meaning of exertion in those possessed of bestirring and endeavour for the non-arising of *all defilements* unarisen is understanding of the application of energy. Understanding of the meaning of exertion in those possessed of bestirring and endeavour for the abandoning of all defilements arisen is knowledge of the application of energy. Understanding of the meaning of exertion in those possessed of bestirring and endeavour for the arising of the unarisen arahant path is knowledge of the application of energy. Understanding of the meaning of exertion in those possessed of bestirring and endeavour for the maintenance, non-corruption, strengthening, plentifulness,

development and perfection of the arahant path is knowledge of the application of energy.

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481. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of the meaning of exertion in those possessed of bestirring and endeavour is knowledge of the application of energy'.

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[*CHAPTER XXXIX. — DEMONSTRATING MEANINGS*]

482. *How is it that understanding of explaining different ideas is knowledge of demonstrating meanings?*

483. *Different ideas*: The five aggregates, the twelve bases, the eighteen principles; profitable ideas, unprofitable ideas, indeterminate ideas; sensual-desire-sphere ideas, material-sphere ideas, immaterial ideas, unincluded ideas.

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484. *Explaining*: He explains materiality as impermanent, he explains it as painful, he explains it as not self. He explains feeling ... perception ... formations ... consciousness ...

He explains eye [105] ... [and so on with the rest of the 201 ideas listed in §5 up to] ... he explains ageing-and-death as impermanent, he explains it as painful, he explains it as not self.

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485. *Demonstration of meanings*:

One who abandons zeal for sensual-desires demonstrates the meaning of renunciation. One who abandons ill-will ... [and so on with the rest of the seven hindrances].

One who abandons the hindrances demonstrates the meaning of the first jhana ... [and so on up to] ... one who abandons all defilements demonstrates the meaning of the arahant path.

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486. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of explaining different ideas is knowledge of demonstration of meanings'.

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[*CHAPTER XL. — PURITY IN SEEING*]

487. *How is it that understanding of penetrating the includability of all ideas as one, and of their difference and unity, is knowledge of purity in seeing?*

488. *Of all ideas*: The five aggregates, ... [and so on as in §465].

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489. *Includability as one*: There is includability of all ideas as one in twelve ways: In the sense of suchness (trueness), in the sense of not self, in the sense of actuality, in the sense of penetration, in the sense of directly knowing, in the sense of fully understanding, in the sense of idea, in the sense of principle, in the sense of what-is-known, in the sense of realization, in the sense of sounding, in the sense of convergence. There is includability of all ideas in these twelve ways. (see §35)

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490. *Difference and unity*: Zeal for sensual-desires has difference, renunciation has unity; ... [and so on as in §474 up to] ... all defilements have difference, the arahant path has unity.

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491. *Penetration*: He penetrates the actuality of suffering with the penetration consisting in full understanding. He penetrates the actuality of origin with the penetration consisting in abandoning. He penetrates the actuality of cessation with the penetration consisting in realization. He penetrates the actuality of the path with the penetration consisting in development.

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492. *Purity in seeing*: At the moment of the stream-entry path seeing is purified. At the moment of the fruition of stream entry seeing is purified. At the moment of the once-return path ... At the moment of the fruition of once return ... At the moment of [106] the non-return path ... At the moment of the fruition of non-return ... at the moment of the arahant path ... at the moment of the fruition of arahantship seeing is purified.

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493. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of penetrating the includability of all ideas as one, and of their difference and unity, is knowledge of purity in seeing'.

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[*CHAPTER XLI. — CHOICE*]

494. *How is it that understanding due to what is recognized is knowledge as choice?*

495. Materiality is recognized as impermanent, recognized as painful, recognized as not self; whatever is recognized, that he chooses, thus understanding due to what is recognized is knowledge as choice. Feeling is recognized as impermanent ... Perception ... Formations ... Consciousness ... Eye is recognized as impermanent ... [and so on with the rest of the 201 ideas listed in §5 up to] ... Ageing is recognized as impermanent, recognized as painful, recognized as not self; whatever is recognized, that he chooses, thus understanding due to what is recognized is knowledge as choice.

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496. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding due to what is recognized is knowledge as choice'.

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[*CHAPTER XLII. — FATHOMING*]

497. ***How is it that understanding due to what is touched is knowledge as fathoming?***

498. He touches materiality as impermanent, touches it as painful, touches it as not self; whatever he touches, that he fathoms, thus understanding due to what is touched is knowledge as fathoming. He touches feeling ... perception ... formations ... consciousness ...

He touches eye as impermanent, ... [and so on with the rest of the 201 ideas listed in §5 up to] ... He touches ageing-and-death as impermanent, touches it as painful, touches it as not self; whatever he touches, that he fathoms, thus understanding due to what is touched is knowledge as fathoming.

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499. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding due to what is touched is knowledge as fathoming'. [107]

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[*CHAPTER XLIII. — ABIDING IN PARTS*]

500. ***How is it that understanding of combination is knowledge of abiding in [the reviewing of ideas as] parts?***

501. There is what-is-felt conditioned by wrong view, there is what-is-felt conditioned by the quieting of wrong view. There is what-is-felt conditioned by right view, there is what-is-felt conditioned by the quieting of right view.

There is what-is-felt conditioned by wrong thought ...
There is what-is-felt conditioned by wrong speaking ...
There is what-is-felt conditioned by wrong acting ...
There is what-is-felt conditioned by wrong living ...
There is what-is-felt conditioned by wrong effort ...
There is what-is-felt conditioned by wrong mindfulness ...
There is what-is-felt conditoned by wrong concentration ...
There is what-is-felt conditioned by wrong knowledge ...

There is what-is-felt conditioned by wrong deliverance, there is what-is-felt conditioned by the quieting of wrong deliverance. There is what-is-felt conditioned by right deliverance, there is what-is-felt conditioned by the quieting of right deliverance.

502. There is what-is-felt conditioned by zeal, there is what-is-felt conditioned by the quieting of zeal.

There is what-is-felt conditioned by applied-thought, there is what-is-felt conditioned by the quieting of applied-thought.

There is what-is-felt conditioned by perception, there is what-is-felt conditioned by the quieting of perception.

There is what-is-felt conditioned by unquieted zeal and unquieted applied-thought and unquieted perception. There is what-is-felt conditioned by quieted zeal and unquieted applied-thought and unquieted perception. There is what-is-felt conditioned by quieted zeal and quieted applied-thought and unquieted perception. There is what-is-felt conditioned by quieted zeal and quieted applied-thought and quieted perception.

503. There is the vigour[38] [needed] to attain the unattained [arahantship], and when that plane has been attained there is what-is-felt conditioned by that [fact].

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504. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of combination is knowledge of abiding in [the reviewing of ideas as] parts'.

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[*CHAPTER XLIV. — TURNING AWAY THROUGH PERCEPTION*]

505. *How is it that understanding due to what is given predominance is knowledge of turning away through perception?*

506. Understanding due to renunciation being given predominance turns away through perception from zeal for sensual-desires, thus understanding due to what is given predominance is knowledge of turning away through perception. Understanding due to non-ill-will ... [and so on with the rest of the seven hindrances]. [108]

Understanding due to the first jhana being given predominance turns away through perception from the hindrances, thus understanding due to what is given predominance is knowledge of turning away ... [and so on up to] ... Understanding due to the arahant path being given predominance turns away through perception from all defilements, thus understanding due to what is given predominance is knowledge of turning away through perception.

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507. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding due to what is given predominance is knowledge of turning away through perception'.

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[*CHAPTER XLV. — TURNING AWAY BY WILL*]

508. *How is it that understanding of difference is knowledge of turning away by the will (heart)?*

509. Zeal for sensual-desires is difference, renunciation is unity: when he wills the unity of renunciation, his cognizance turns away from zeal for sensual-desires, thus understanding of difference is knowledge of turning away by the will (heart). Ill-will ... [and so on with the rest of the seven hindrances].

The hindrances are difference ... [and so on up to] ... All defilements are difference, the arahant path is unity: when he wills the unity of the arahant path, his cognizance turns away from all defilements, thus understanding of difference is knowledge of turning away by the will.

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510. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of difference is knowledge of turning away by the will (heart)'.

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[*CHAPTER XLVI. — TURNING AWAY OF COGNIZANCE*]

511. *How is it that understanding of establishing is knowledge of the turning away of cognizance?*

512. One who abandons zeal for sensual-desires establishes cognizance by means of renunciation, thus understanding of establishing is knowledge of the turning away of cognizance. One who abandons ill-will ... [and so on with the rest of the seven hindrances] [109].

One who abandons the hindrances establishes cognizance by means of the first jhana, thus understanding of establishing is knowledge of turning away of cognizance ... [and so on up to] ... One who abandons all defilements establishes cognizance by means of the arahant path, thus understanding of establishing is knowledge of the turning away of cognizance.

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513. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of establishing is knowledge of turning away of cognizance'.

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[*CHAPTER XLVII. — TURNING AWAY OF KNOWLEDGE*]

514. *How is it that understanding of voidness is knowledge of the turning away of knowledge?*

515. When he knows and sees correctly that eye is void of self or what belongs to self or anything permanent or everlasting or eternal or not subject to change, then his knowledge turns away from misinterpretation of (insistence on) eye, thus understanding of voidness is knowledge of the turning away of knowledge.

When he knows and sees correctly that ear ...

When he knows and sees correctly that nose ...

When he knows and sees correctly that tongue ...

When he knows and sees correctly that body ...

When he knows and sees correctly that mind is void of self or what belongs to self or anything permanent or everlasting or eternal or not subject to change, then his knowledge turns away from misinterpretation

of (insistence on) mind, thus understanding of voidness is knowledge of the turning away of knowledge.

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516. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of voidness is knowledge of the turning away of knowledge'.

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[*CHAPTER XLVIII. — TURNING AWAY BY LIBERATION*]

517. *How is it that understanding of relinquishment is knowledge of turning away by liberation?*

518. He relinquishes zeal for sensual-desires by means of renunciation, thus understanding of relinquishment is knowledge of turning away by liberation. He relinquishes ill-will ... [and so on with the rest of the seven hindrances]. [110]

He relinquishes the hindrances by means of the first jhana, thus understanding of relinquishment is knowledge of turning away by liberation ... [and so on up to] ... He relinquishes all defilements by means of the arahant path, thus understanding of relinquishment is knowledge of turning away by liberation.

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519. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of relinquishment is knowledge of turning away by liberation'.

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[*CHAPTER XLIX. — TURNING AWAY IN THE ACTUALITIES*]

520. *How is it that understanding of the meaning of suchness (trueness, reality) is knowledge of turning away in the actualities?*

521. One who fully understands suffering's meaning of oppressing, meaning of being formed, meaning of burning up, meaning of changing, turns away: thus understanding of the meaning of suchness is knowledge of turning away in the actualities.

One who abandons origin's meaning of accumulation, meaning of source, meaning of bondage, meaning of impeding, turns away: thus ...

One who realizes cessation's meaning of escape, meaning of seclusion, meaning of not being formed, meaning of deathlessness, turns away: thus ...

One who develops the path's meaning of outlet, meaning of cause, meaning of seeing, meaning of dominance, turns away: thus understanding of the meaning of suchness is knowledge of turning away in the actualities.

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522. There is turning away through perception, turning away by the will, turning away of cognizance, turning away of knowledge, turning away by liberation, and turning away in the actualities.

One who perceives turns away, thus it is turning away through perception. One who wills turns away, thus it is turning away by the will. One who cognizes turns away, thus it is turning away of cognizance.[39] One who uses knowledge turns away, thus it is turning away of knowledge. One who relinquishes turns away, thus it is turning away by liberation. He turns away in the meaning of suchness, thus it is turning away in the actualities.

Where there is turning away through perception, there there is turning away by the will: where there is turning away by the will, there there is turning away through perception.

Where there is turning away through perception and turning away by the will, there there is turning away of cognizance: where there is turning away of cognizance, there there is turning away through perception and turning away by the will.

Where there is turning away through perception and turning away by the will and turning away of cognizance, there there is turning away of knowledge: where there is turning away of knowledge, there there is turning away through perception and turning away by the will and turning away of cognizance.

Where there is turning away through perception and turning away by the will and turning away by cognizance and turning away of knowledge, there there is turning away by liberation: where there is turning away by liberation, there there is turning away through perception and turning away by the will and turning away of cognizance and turning away of knowledge.

Where there is turning away through perception and turning away by the will and turning away of cognizance and turning away of knowledge and turning away by liberation, there there is turning away in the actualities: where there is turning away in the actualities, there there is turning away through perception and turning away by the will and turning away of cognizance and turning away of knowledge and turning away by liberation.

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523. Knowledge is in the sense of that being known [111] and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of the meaning of suchness is knowledge of turning away in the actualities'.

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[*CHAPTER L. — SUPERNORMAL POWER (SUCCESS)*]

524. *How is it that understanding of the meaning of succeeding by defining body and cognizance as one and by steadying easy perception and quick perception is knowledge of the kinds of success (supernormal powers)?*

525. Here a bhikkhu develops the basis for success that possesses both concentration due to zeal and volitional-formation to endeavour. He develops the basis for success that possesses both concentration due to energy and volitional-formation to endeavour. He develops the basis for success that possesses both concentration due to cognizance and volitional-formation to endeavour. He develops the basis for success that possesses both concentration due to inquiry and volitional-formation to endeavour.

526. He completely develops and completely educates his cognizance in these four bases for success, and makes it malleable and wieldy.

527. Having completely developed and completely educated his cognizance in these four bases for success, and made it malleable and wieldy, he mounts his body upon his cognizance, and he mounts his cognizance upon his body, he converts his cognizance to accord with his body and he converts his body to accord with his cognizance, he steadies his cognizance to accord with his body and he steadies his body to accord with his cognizance. Having converted his cognizance to accord with his body and

converted his body to accord with his cognizance, having steadied his cognizance to accord with his body and steadied his body to accord with his cognizance, he dwells with easy perception and quick perception permeating his body.

With his cognizance thus developed, purified and brightened, he directs, he inclines, his cognizance to the knowledge of success (supernormal power). He enjoys the various kinds of success (supernormal powers); having been one, he becomes many, having been many, he becomes one; he appears and vanishes; he goes unhindered through walls, through enclosures, through mountains, as though in open space; he dives in and out of the earth as though in water; he goes on unbroken water as though on earth; seated cross-legged he travels in space like a winged bird; with his hands he touches and strokes the moon and sun so mighty and powerful; he wields bodily mastery even as far as the Brahmā World (D i 77).

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528. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of the meaning of succeeding by defining body and cognizance as one and by steadying easy perception and quick perception is knowledge of the kinds of success (supernormal powers)'.

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[112] [*CHAPTER LI. — PURIFICATION OF THE EAR PRINCIPLE*]

529. *How is it that understanding of fathoming sound signs in their difference and unity due to intervention of applied-thought is knowledge of purification of the ear principle?*

530. Here a bhikkhu develops the basis for success ... [and so on as in §525].

531. He completely develops ... [and so on as in §526].

532. Having completely developed and completely educated his cognizance in these four bases for success, and made it malleable and wieldy, he gives attention to the sound sign of far-off sounds and he gives attention to the sound sign of nearby sounds, he gives attention to the sound sign of gross sounds and he gives attention to the sound sign of subtle sounds and

he gives attention to the sound sign of very soft sounds; he gives attention to the sound sign of sounds in the eastern direction and ... in the western direction and ... in the northern direction and ... in the southern direction and ... in the eastern intermediate direction and ... in the western intermediate direction and ... in the northern intermediate direction and ... in the southern intermediate direction and he gives attention to the sound sign of sounds in the downward direction and he gives attention to the sound sign of sounds in the upward direction.

With his cognizance thus developed, purified and brightened, he directs, he inclines, his cognizance to the knowledge of purification of the ear element, with the divine ear principle, which is purified and surpasses the human, he hears both kinds of sounds, the divine and the human, those that are far as well as near [D i 79].

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533. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of fathoming sound signs in their difference and unity due to intervention of applied-thought is knowledge of purification of the ear principle'.

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[113] [*CHAPTER LII. — PENETRATION OF WILLS (HEARTS)*]

534. *How is it that understanding of fathoming behaviour of consciousness in its difference and unity by [observing] confidence [and non-confidence] in the [six] faculties [beginning with that of the eye] due to intervention by three types of cognizances is knowledge of penetration of wills (hearts)?*

535. Here a bhikkhu develops the basis for success ... [and so on as in §525].

536. He completely develops ... [and so on as in §526] ...

537. Having completely developed and completely educated his cognizance in these four bases for success, and made it malleable and wieldy, he understands [the intervention of the three types of cognizance] thus: 'This materiality is originated by the joy faculty, this materiality is originated by the grief faculty, this materiality is originated by the equanimity faculty'.

With his cognizance thus developed, purified and brightened, he directs, he inclines, his cognizance to the knowledge of penetration of wills (hearts). Penetrating with his heart the hearts of other beings, of other persons, he understands them thus: he understands greedy cognizance as greedy, ungreedy cognizance as ungreedy; he understands hating cognizance as hating, unhating cognizance as unhating; he understands deluded cognizance as deluded, undeluded cognizance as undeluded; he understands cramped cognizance as cramped, distracted cognizance as distracted; he understands exalted cognizance as exalted, he understands surpassed cognizance as surpassed, unsurpassed cognizance as unsurpassed; he understands concentrated cognizance as concentrated, unconcentrated cognizance as unconcentrated; he understands liberated cognizance as liberated, unliberated cognizance as unliberated [D i 79].

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538. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of fathoming behaviour of consciousness in its difference and unity by [observing] confidence [and non-confidence] in the [six] faculties [beginning with that of the eye] due to intervention of three types of cognizance is knowledge of penetration of wills (hearts)'.

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[*CHAPTER LIII. — RECOLLECTION OF PAST LIFE*]

539. *How is it that understanding of fathoming ideas conditionally-arisen through intervention of difference and unity [respectively] in [unprofitable and profitable] action is knowledge of recollection of past life?* [114]

540. Here a bhikkhu develops the basis for success ... [and so on as in §525].

541. He completely develops ... [and so on as in §526].

542. Having completely developed and completely educated his cognizance in these four bases for success, and made it malleable and wieldy, he understands thus: 'When this exists, that comes to be; with the arising of this, that arises. That is to say: with ignorance as condition there are formations; with formations as condition, consciousness; with consciousness

as condition, mentality-materiality; with mentality-materiality as condition, the sixfold base; with the sixfold base as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, being; with being as condition, birth; with birth as condition there are ageing and death, and sorrow and lamentation, pain, grief and despair; thus there is the arising of this whole mass of suffering'.

With his cognizance thus developed, purified and brightened, he directs, he inclines, his cognizance to the knowledge of recollection of his past life; he recollects his manifold past life, that is to say: 'One birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world contraction, many aeons of world expansion, many aeons of world contraction and expansion; there I was so named, of such a race, with such an appearance, such was my food, such my experience of pleasure and pain, such the end of my life span; and passing away from there, I appeared elsewhere; and there too I was so named, of such a race, with such an appearance, such was my food, such my experience of pleasure and pain, such the end of my life span; and passing away from there, I appeared here'; thus with its aspects and particulars he recollects his manifold past life [D i 81].

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543. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of fathoming ideas conditionally-arisen through intervention of difference and unity [respectively] in [unprofitable and profitable] action is knowledge of recollection of past life'.

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[*CHAPTER LIV. — THE DIVINE EYE*]

544. *How is it that understanding of seeing as the meaning signs of visible objects in their difference and unity by means of illumination is knowledge of the divine eye?*

545. Here a bhikkhu develops the basis for success ... [and so on as in §525].

546. He completely develops ... [and so on as in §526].

547. Having completely developed and completely educated his cognizance in these four bases for success, and made it malleable and wieldy, [115] he gives attention to the perception of light, he steadies the perception of day: 'As the day is, so is the night; as the night is so is the day'. With his heart thus open and unenclosed he develops it accompanied by illumination.

548. With his cognizance thus developed, purified and brightened, he directs, he inclines, his cognizance to the knowledge of the passing away and rearising of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and rearising, inferior and superior, fair and ugly, happy or unhappy in their destination; he understands beings as faring according to their actions: 'These worthy beings, who are ill-conducted in body, speech and mind, revilers of Noble Ones, wrong in their views, acquirers of actions due to wrong views, have, on the break-up of the body, after death, rearisen in a state of deprivation, in an unhappy destination, in perdition, in hell; but these worthy beings, who are well conducted in body, speech and mind, not revilers of Noble Ones, right in their views, acquirers of actions due to right view, have, on the break-up of the body, after death, rearisen in a happy destination, in the heavenly world'; thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and rearising, inferior and superior, fair and ugly, happy or unhappy in their destination; he understands beings as faring according to their actions [D i 82].

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549. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of seeing as the meaning signs of visible objects in their difference and unity by means of illumination is knowledge of the divine eye'.

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[*CHAPTER LV. — EXHAUSTION OF CANKERS*]

550. *How is it that understanding as mastery of three faculties in sixty-four aspects is knowledge of exhaustion of cankers?* [40]

551. Of what three faculties?

Of the I-shall-come-to-know-the-unknown faculty, of the final-knowledge faculty, and of the final-knower faculty.

552. How many places does the I-shall-come-to-know-the-unknown faculty go to? How many places does the final-knowledge faculty go to? How many places does the final-knower faculty go to?

The I-shall-come-to-know-the-unknown faculty goes to one place, to the stream-entry path. The final-knowledge faculty goes to six places, [116] to the fruition of stream entry, to the once-return path, to the fruition of once return, to the non-return path, to the fruition of non-return, and to the arahant path. The final-knower faculty goes to one place, to the fruition of arahantship.

553. At the moment of the stream-entry path the *I-shall-come-to-know-the-unknown faculty* is equipped with resolution by the faith faculty, equipped with exertion by the energy faculty, equipped with establishment by the mindfulness faculty, equipped with non-distraction by the concentration faculty, equipped with seeing by the understanding faculty, equipped with cognition by the mind faculty, equipped with delight by the joy faculty, equipped with the predominance of the occurring continuity by the life faculty.

At the moment of the stream-entry path all ideas born [at that moment], except for cognizance originated materiality, are profitable, free from cankers, lead out, lead to dispersal, belong to the supramundane, have nibbana as their supporting-object.

At the moment of the stream-entry path the I-shall-come-to-know-the-unknown faculty has these eight faculties for its conascent equipment, for its mutual equipment, for its support equipment, for its associate equipment, they accompany each other, are conascent, are conjoined, are associated; they are its aspects and its equipment.[41]

554. At the moment of the fruition of stream entry the *final-knowledge faculty* is equipped with resolution by the faith faculty, equipped with exertion by the energy faculty, equipped with establishment by the mindfulness faculty, equipped with non-distraction by the concentration faculty, equipped with seeing by the understanding faculty, equipped with cognition by the mind faculty, equipped with delight by the joy faculty, equipped with the predominance of the occurring continuity by the life faculty.

At the moment of the fruition of stream entry all ideas born [at that moment] are all indeterminate; except for cognizance-originated materiality, they all are free from cankers, belong to the supramundane, have nibbana as their supporting object.

At the moment of the fruition of stream entry the final-knowledge

faculty has these eight faculties for its conascent equipment, for its mutual equipment, for its support equipment, for its associate equipment, they accompany each other, are conascent, are conjoined, are associated; they are its aspects and equipment. [117]

555. At the moment of the once-return path ...

556. At the moment of the fruition of once return ...

557. At the moment of the non-return path ...

558. At the moment of the fruition of once return ...

559. At the moment of the arahant path ...

The final-knowledge faculty is equipped with resolution by the faith faculty ... [and so on as above] ... equipped with the predominance of the occurring continuity by the life faculty.

At the moment of the arahant path all ideas born [at that moment], except for cognizance-originated materiality, are profitable, free from cankers, lead out, lead to dispersal, belong to the supramundane, have nibbana as their supporting object.

560. At the moment of the fruition of arahantship the *final-knower faculty* is equipped with resolution by the faith faculty, ... [and so on] ... equipped with the predominance of the continuity by the life faculty.

At the moment of fruition of arahantship all ideas born [at that moment] are indeterminate; except for cognizance-originated materiality, they all are free from cankers, belong to the supramundane, have nibbana as their supporting object.

At the moment of fruition of arahantship the final-knower faculty has these eight faculties for its conascent equipment, for its mutual equipment, for its interdependent equipment, for its associate equipment, they accompany each other, are conascent, are conjoined, are associated; they are its aspects and its equipment.

So these eight octads amount to sixty-four (aspects).

561. *Cankers*: What are these cankers? They are the canker of sensual desires, the canker of being, the canker of views, the canker of ignorance.

562. Where are these cankers exhausted?

By the stream-entry path the canker of views is completely exhausted, [118] the cankers of sensual-desires, being and ignorance, powerful enough to lead to states of deprivation are exhausted, these cankers are exhausted here.

By the once-return path the gross canker of sensual-desires is exhausted, and the cankers of being and ignorance coefficient with that are exhausted. These cankers are exhausted here.

By the non-return path the canker of sensual-desires is completely exhausted, and the cankers of being and ignorance coefficient with that are exhausted. These cankers are exhausted here.

By the arahant path the canker of being and the canker of ignorance are completely exhausted. These cankers are exhausted here.

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563. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding as mastery of three faculties in sixty-four aspects is knowledge of exhaustion of cankers'.

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[*CHAPTER LVI.-LIX. — THE ACTUALITIES*]

564. *How is it that understanding of the meaning of full understanding is knowledge of suffering, that understanding of the meaning of abandoning is knowledge of origin, that understanding of the meaning of realizing is knowledge of cessation, that understanding of the meaning of developing is knowledge of the path?*

565. Suffering has the meaning of oppressing, meaning of being formed, meaning of burning up, meaning of change, as its meaning of full understanding. Origin has the meaning of accumulating, meaning of source, meaning of bondage, meaning of impediment, as its meaning of abandoning. Cessation has the meaning of escape, meaning of seclusion, meaning of not being formed, meaning of deathlessness, as its meaning of realizing. The path has the meaning of outlet, meaning of cause, meaning of seeing, meaning of predominance, as its meaning of developing.

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566. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of the meaning of full understanding is knowledge of suffering, understanding of the meaning of abandoning is knowledge of origin, understanding of the meaning of realizing is knowledge of the meaning of cessation, understanding of the meaning of developing is knowledge of the path'.

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[*CHAPTER LX.-LXIII. — KNOWLEDGE OF THE ACTUALITIES*]

567. *How is there knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the way leading to the cessation of suffering?* [119]

568. Knowledge in one who possesses the path is knowledge of suffering and it is knowledge of the origin of suffering and it is knowledge of the cessation of suffering and it is knowledge of the way leading to the cessation of suffering.

Herein, what is knowledge of suffering?

Any understanding, act-of-understanding, investigation, reinvestigation, investigation-of-ideas, noting, noticing, taking notice, learning, skill, cleverness, estimation, ratiocination, scrutiny, over-all-ness, good-sense, piloting, insight, full-awareness, spur, understanding, understanding as faculty, understanding as power, understanding as weapon, understanding as stronghold, understanding as light, understanding as illumination, understanding as lighting up, understanding as treasure, non-delusion, investigation of ideas, right view, that arises contingent upon suffering: this is called knowledge of suffering (cf. Dhs 16).

Any understanding, ... right view, that arises contingent upon the origin of suffering: ...

Any understanding, ... right view, that arises contingent upon cessation of suffering: ...

Any understanding, ... right view, that arises contingent upon the way leading to the cessation of suffering: this is called knowledge of the way leading to the cessation of suffering.

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569. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the way leading to the cessation of suffering'.

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[*CHAPTER LXIV.-LXVII. — THE DISCRIMINATIONS*]

570. ***How is there knowledge of discrimination of meaning, knowledge of discrimination of ideas, knowledge of discrimination of language, knowledge of discrimination of perspicuity?***

571. The discrimination of meaning is knowledge of meanings, the discrimination of ideas is knowledge of ideas, the discrimination of language is knowledge of sorts of language, the discrimination of perspicuity is knowledge of sorts of perspicuity.

Understanding of differences in meaning is knowledge of discrimination of meaning. Understanding of differences in idea is knowledge of discrimination of ideas. Understanding of differences in language is knowledge of discrimination of language. Understanding of differences in perspicuity is knowledge of discrimination of perspicuity.

Understanding of definition of meanings is knowledge of discrimination of meaning ... [120]

Understanding of noting meanings is knowledge of discrimination of meaning ...

Understanding of noticing meanings is knowledge of discrimination of meaning ...

Understanding of the categories of meanings is knowledge of discrimination of meaning ...

Understanding of the evocation of meanings is knowledge of discrimination of meaning ...

Understanding of the lighting up of meanings is knowledge of discrimination of meaning ...

Understanding of making meanings shine forth is knowledge of discrimination of meaning ...

Understanding of explaining meanings is knowledge of discrimination of meaning ... Understanding of explaining perspicuity is discrimination of perspicuity.

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572. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Knowledge of discrimination of meaning, knowledge of discrimination of ideas, knowledge of discrimination of language, knowledge of discrimination of perspicuity'. [121]

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[*Knowledge Not Shared By Disciples*]

[*CHAPTER LXVIII. — PENETRATION OF OTHERS' FACULTIES*]

573. *What is the Perfect One's knowledge of penetration of others' faculties?*

574. Here the Perfect One (*tathāgata*) sees beings as with little dust on their eyes, as with much dust on their eyes, as with keen faculties, as with dull faculties, as of good parts, as of bad parts, as easy to instruct, as hard to instruct, and also some who see fear in the other world and in what is censurable, and also some who see no fear in the other world and in what is censurable (M i 69, S i 138, Vin i 6).

575. *With little dust on their eyes, with much dust on their eyes*:

A person with faith has little dust on his eyes; a person without faith has much dust on his eyes. An energetic person has little dust on his eyes; an idle person has much dust on his eyes. A person with established mindfulness has little dust on his eyes; a forgetful person has much dust on his eyes. A concentrated person has little dust on his eyes; an unconcentrated person has much dust on his eyes. A person with understanding has little dust on his eyes; a person without understanding has much dust on his eyes.

576. *With keen faculties, with dull faculties*:

A person with faith has keen faculties; a person without faith has dull faculties ... [and so on with rest of the five faculties].

577. *Of good parts, of bad parts*:

A person with faith is one of good parts; a person without faith is one of bad parts ...

578. *Easy to instruct, hard to instruct*:

A person with faith is easy to instruct; a person without faith is hard to instruct ... [122]

579. *Also some who see fear in the other world and in what is censurable and also some who see no fear in the other world and in what is censurable*:

A person with faith sees fear in the other world and in what is censurable; a person without faith sees no fear in the other world and in what is censurable ... a person without understanding sees no fear in the other world and in what is censurable.

580. *World*:

World of aggregates, world of principles, world of bases, world of misfortune, world productive of misfortune, world of good fortune, world productive of good fortune.

One world: All beings subsist by nutriment.
Two worlds: Mentality and materiality.
Three worlds: Three kinds of feeling.
Four worlds: Four kinds of nutriment.
Five worlds: Five aggregates as objects of clinging.
Six worlds: Six internal bases.
Seven worlds: Seven stations of consciousness.
Eight worlds: Eight worldly ideas.
Nine worlds: Nine abodes of beings.
Ten worlds: Ten bases [excluding mind and ideas].
Twelve worlds: Twelve bases.
Eighteen worlds: Eighteen principles.

581. *What is censurable*:

All defilements are censurable, all misconduct ... all volitional formations ... all actions that lead to being are censurable.

582. So sharp perception of terror of the world as just described, for the censurable as just described, is established, as it were of a murderer with poised weapon.

583. He knows and sees and recognizes and penetrates these five faculties in these fifty aspects.

This is the Perfect One's knowledge of penetration of others' faculties.

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[*CHAPTER LXIX. — BIASSES AND UNDERLYING TENDENCIES*]

584. [123] *What is the Perfect One's knowledge of beings' biasses and underlying tendencies?*

585. Here the Perfect One knows beings' biasses, he knows their underlying tendencies, he knows their behaviour, he knows their resolutions, he knows beings as capable and incapable.

586. *What is beings' bias*?

Beings are either supported by some such view of being or supported by some such view of non-being as this: 'The world is eternal' or 'The world is not eternal' or 'The world is finite' or 'The world is infinite' or 'The soul and the body are the same' or 'The soul is one, the body another' or 'A Perfect One is after death' or 'A Perfect One is not after death' or 'A

Perfect One both is and is not after death' or 'A Perfect One neither is nor is not after death'. Or else, avoiding both these extremes, they either choose in conformity [with supramundane knowledge] with respect to ideas dependently arisen through specific conditionality or they acquire correct knowledge.

He also knows them as pursuing sensual-desires thus: 'This person gives importance to sensual desires, is biassed towards sensual desires, is resolute upon sensual desires'.[42] He also knows them as pursuing renunciation thus: 'This person gives importance to renunciation, is biassed towards renunciation, is resolute upon renunciation'. He also knows them as pursuing ill-will thus: 'This person gives importance to ill-will, is biassed towards ill-will, is resolute upon ill-will'. He also knows them as pursuing non-ill-will thus: 'This person gives importance to non-ill-will, is biassed towards non-ill-will, is resolute upon non-ill-will'. He also knows them as pursuing stiffness-and-torpor thus: 'This person gives importance to stiffness-and-torpor, is biassed towards stiffness-and-torpor, is resolute upon stiffness-and-torpor'. He also knows them as pursuing perception of light thus: 'This person gives importance to perception of light, is biassed towards perception of light, is resolute upon perception of light'.

This is beings' bias.

587. What is *beings' underlying tendency*?

There are seven underlying tendencies: Underlying tendency to greed for sensual-desire, underlying tendency to resistance, underlying tendency to conceit (pride), underlying tendency to [wrong] view, underlying tendency to uncertainty, underlying tendency to greed for being, underlying tendency to ignorance.

Wherever in the world there is anything lovable and likable, there the underlying tendency to greed for sensual-desire underlies. Wherever in the world there is anything [124] unlovable and unlikable, there the underlying tendency to resistance underlies. So upon these two ideas ignorance grows, and the conceit (pride), and [wrong] view and uncertainty may be regarded as coefficient with that.

This is beings' underlying tendency.

588. What is *beings' behaviour*?

Volitional-formation of merit, volitional-formation of demerit, and imperturbable volitional-formation — either with minor result or major result.

This is beings' behaviour.

589. What is *beings' resolution*?

There are beings resolute upon what is inferior, and there are beings resolute upon what is superior. Beings resolute upon what is inferior

cultivate, frequent and welcome those resolute upon what is inferior. Beings resolute upon what is superior cultivate, frequent and welcome those resolute upon what is superior. Also in the past beings resolute upon what is inferior cultivated, frequented and welcomed those resolute upon what is inferior, and beings resolute upon what is superior cultivated, frequented and welcomed those resolute upon what is superior. Also in the future beings resolute upon what is inferior will cultivate, frequent and welcome those resolute upon what is inferior, and beings resolute upon what is superior will cultivate, frequent and welcome those resolute upon what is superior.

This is beings' resolution.

590. What are *incapable beings*?

Any beings that are possessed of obstruction by action, possessed of obstruction by defilement, possessed of obstruction by action-result, without faith, without zeal, without understanding, and incapable of alighting upon the certainty of rightness in profitable ideas — these are incapable beings.

591. What are *capable beings*?

Any beings that are not possessed of obstruction by action, not possessed of obstruction by defilement, not possessed of obstruction by action-result, have faith, have zeal, have understanding, and are capable of alighting upon the certainty of rightness in profitable ideas — these are capable beings.

This is the Perfect One's knowledge of beings' biasses and underlying tendencies.

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[*CHAPTER LXX. — THE TWIN METAMORPHOSIS (MARVEL)*]

592. *What is the Perfect One's knowledge of the Twin Metamorphosis (Marvel)?*

593. Here the Perfect One performs the Twin Metamorphosis (Marvel), which is not shared by disciples.

594. He produces a mass of fire from the upper part of his body and a shower of water from the lower part of his body: he produces a mass of fire from the lower part of his body and a shower of water from the upper part of his body.

He produces a mass of fire from the east side of his body and a shower of water from the west side of his body: he produces a mass of fire from the west side of his body and a shower of water from the east side of his body.

... from the right eye ... left eye ... from the left eye ... right eye ...

... from the right ear ... left ear ...

... from the right nostril ... left nostril ...

... from the right shoulder ... left shoulder ...

... from the right hand ... left hand ...

... from the right flank ... left flank ...

... from the right foot ... left foot ...

... from each finger and toe ... each space between the fingers and toes ...

He produces a mass of fire from each hair and a shower of water from each hair: he produces a mass of fire [126] from each hair's pore and a shower of water from each hair's pore.

595. Amid the six colours of blue and yellow and red and white and pink and transparent the Blessed One walks while his created image stands or sits or lies down, the Blessed One stands while his created image walks or sits or lies down, the Blessed One sits while his created image walks or stands or lies down, the Blessed One lies down while his created image walks or stands or sits, the created image walks while the Blessed One stands or sits or lies down, the created image stands while the Blessed One walks or sits or lies down, the created image sits while the Blessed One walks or stands or lies down, the created image lies down while the Blessed One walks or stands or sits.

This is the Perfect One's knowledge of the Twin Metamorphosis (Marvel).

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[*CHAPTER LXXI. — THE GREAT COMPASSION*]

596. *What is the Perfect One's knowledge of the attainment of the Great Compassion?*

597. Upon the Enlightened Ones, the Blessed Ones, who see in many aspects, there descends the Great Compassion for beings.

Upon the Enlightened Ones, the Blessed Ones, who see thus 'Worldly life[43] is burning' there descends the Great Compassion for beings.

Upon the Enlightened Ones, the Blessed Ones, who see thus 'worldly life drives on' ...

... 'Worldly life moves on' ...

... 'Worldly life is on the wrong road' ...

... 'The world[43] has no lastingness and is led on' (M ii 68) ...

... 'The world has no shelter and no protector' (M ii 68) ...

... 'The world has nothing of its own, [127] it has to leave all and pass on' (M ii 68) ...

... 'The world is incomplete, insatiate, and the slave of craving' (M ii 68) ...

... 'Worldly life is without shelter' ...

... 'Worldly life is without shield' ...

... 'Worldly life is without refuge' ...

... 'Worldly life is no refuge' ...

... 'The world is agitated and uncalm' ...

... 'Worldly life is wounded by darts, pierced by many darts; there is none other than myself to draw out the darts' ...

... 'Worldly life is darkened by a shadow of unknowing, with a locked dungeon of defilement; there is none other but myself to show the light' ...

... 'Worldly life goes in ignorance, it is blind, it is enclosed in an egg [of ignorance] (Vin iii 3), is a tangled skein, a knotted ball [of thread], a matted web of tares (D ii 55), is not exempt from the round of rebirth in states of deprivation, unhappy destinations and perdition' ...

... 'Worldly life is infected by the corruption of the poison of ignorance, is a mire of defilement' ...

... 'Worldly life is a maze of greed, hate and delusion; there is none other than myself to unmake the maze' ...

... 'Worldly life is involved in a web of craving' ...

... 'Worldly life is enveloped in the net of craving' ...

... 'Worldly life is carried away by the stream of craving' ...

... 'Worldly life is fettered by the fetter of craving' ...

... 'Worldly life is underlain by the underlying tendency to craving' ...

... 'Worldly life is tormented by the torment of craving' ...

... 'Worldly life [128] is anguished with the anguish of craving' ...

... 'Wordly life is involved in the web of views' ...

... 'Worldly life is enveloped in the net of views' ...

... 'Worldly life is carried away by the stream of views' ...

... 'Worldly life is fettered by the fetter of views' ...

... 'Worldly life is underlain by the underlying tendency to views' ...

... 'Worldly life is tormented by the torment of views' ...

... 'Worldly life is anguished with the anguish of views' ...

... 'Worldly life is committed by birth' ...
... 'Worldly life is underlain by ageing' ...
... 'Worldly life is haunted by affliction' ...
... 'Worldly life is struck down by death' ...
... 'Worldly life is based on suffering' ...
... 'Worldly life is caught up by craving' ...
... 'Worldly life is hemmed in by the wall of ageing' ...
... 'Worldly life is hemmed in by the snare of death' ...

... 'Worldly life is bound by great bonds: by the bond of greed, by the bond of hate, by the bond of delusion, by the bond of conceit (pride), by the bond of views, by the bond of defilement, by the bond of misconduct. There is none other than myself to free it from the bonds' ...

... 'Worldly life has entered a great crowded tunnel; there is none other than myself to show the wide open space' ...

... 'Worldly life is impeded by a great impediment; there is none other than myself to sever its impediment' ...

... 'Worldly life has fallen into a great chasm; there is none other than myself to lift it out of the chasm' ...

... 'Worldly life has entered a great wilderness, there is none other than myself to get it across the wilderness' ...

... 'Worldly life has entered upon a great roundabout; there is none other than myself to free it from the roundabout' ...

... 'Worldly life is blocked up in a great ravine; there is none other than myself to lift it out of the ravine' ...

... 'Worldly life founders in a great slough, [129] there is none other than myself to lift it out of the slough' ...

... 'Worldly life is vulnerable' ...

... 'Worldly life is burning with the fire of greed, the fire of hate, the fire of delusion, the fires of birth, ageing and death, sorrow and lamentation, pain, grief and despair; there is none other than myself to extinguish the fires' ...

... 'Worldly life, like one led off [to execution] is punished with never any shelter, like a malefactor whose sentence is carried out upon him' ...

... 'Worldly life is bound together by vile things and is founded upon hurtfulness; there is none other than myself to free it' ...

... 'Worldly life has no helper and has reached a state of utter wretchedness; there is none other than myself to shield it' ...

... 'Worldly life is overwhelmed by suffering, and has long been oppressed by it' ...

... 'Worldly life is ever hungry, ever thirsty' ...
... 'Worldly life is blind and sightless' ...

... 'Worldly life has lost its leader and has no guide' ...

... 'Worldly life has got lost on the wrong way and missed the straight road; there is none other than myself to lead it to the noble way' ...

... 'Worldly life has gone adrift on the great flood; there is none other than myself to rescue it from the flood' ...

... 'Worldly life is obsessed by two kinds of views' ... (It 43)

... 'Worldly life goes wrong with three kinds of misconduct' ...

... 'Worldly life is yoked by four yokes' ... (D iii 230)

... 'Worldly life is knotted with four knots' ... (D iii 230)

... 'Worldly life clings with four kinds of clinging' ... (D iii 230)

... 'Worldly life has embarked upon five destinations' ... (D iii 234)

... 'Worldly life is dyed with greed for the five dimensions of sensual-desire' ... (D iii 234)

... 'Worldly life is blocked by five hindrances' ... [130] (D iii 234)

... 'Worldly life is disputed with six roots of dispute' ... (D iii 246)

... 'Worldly life is dyed with greed by six classes of craving' ... (D iii 244)

... 'Worldly life is obsessed by six kinds of view' ... (M i 8)

... 'Worldly life is underlain by seven underlying tendencies' ... (D iii 254)

... 'Worldly life is fettered by seven fetters' ... (A iv 8)

... 'Worldly life is proud with seven conceits' ... (Vbh 383)

... 'Worldly life is attended by eight worldly ideas' ... (D iii 260)

... 'Worldly life is fixed by eight wrongnesses' ... (D iii 254)

... 'Worldly life is corrupted by eight corruptions of man' ... (Vbh 387)

... 'Worldly life is annoyed by the nine grounds for annoyance' ... (A iv 408)

... 'Worldly life is haughty by means of the ninefold conceit (pride)' ... (Vbh 389)

... 'Worldly life is dyed with greed by means of the nine ideas rooted in craving' ... (D iii 288)

... 'Worldly life is defiled by the ten grounds for defilement' ... (Vbh 341, 391)

... 'Worldly life is annoyed by the ten grounds for annoyance' ... (A v 150)

... 'Worldly life is possessed of the ten wrong courses of action' ... (D iii 269)

... 'Worldly life is fettered by ten fetters' ... (A v 17)

... 'Worldly life is fixed in ten wrongnesses' ... (D iii 290)

... 'Worldly life is possessed of the ten-based wrong view' ... (Vbh 392)

... 'Worldly life is possessed of the ten-based view assuming finiteness' ... (Vbh 392)

... 'Worldly life is diversified by the one hundred and eight varieties of diversification by craving' ... (see Vbh 400)

Upon the Enlightened Ones, the Blessed Ones, who see thus 'Worldly life is obsessed by sixty-two classes of view', there descends the Great Compassion for beings.

Upon the Enlightened Ones, the Blessed Ones, who see thus 'I have crossed over and the world has not crossed over; I am liberated and the world is not liberated; I am controlled and the world is uncontrolled; I am at peace [131] and the world is not at peace; I am comforted and the world is comfortless; I am extinguished and the world is unextinguished; I, having crossed over, can bring across; I, being liberated, can liberate; I, being controlled, can teach control; I, being at peace, can pacify; I, being comforted, can comfort; I, being extinguished, can teach extinguishment', there descends the Great Compassion.

This is the Perfect One's knowledge of the attainment of the Great Compassion.

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[*CHAPTER LXXII.-LXXIII. — OMNISCIENT AND UNOBSTRUCTED KNOWLEDGE*]

598. *What is the Perfect One's omniscient knowledge?*

599. It knows without exception all that is formed and unformed, thus it is *omniscient knowledge*: it is without obstruction there, thus it is *unobstructed knowledge.*

All that is past it knows, thus it is omniscient knowledge: it is without obstruction there, thus it is unobstructed knowledge.

All that is future it knows, ...
All that is presently-arisen it knows, ...
Eye and visible objects: all that it knows, ...
Ear and sounds: all that it knows, ...
Nose and odours: all that it knows, ...
Tongue and flavours: all that it knows, ...
Body and tangible objects: all that it knows, ...
Mind and ideas: all that it knows, ...

600. The extent of the meaning of impermanence, the meaning of pain, the meaning of not self: all that it knows, thus it is omniscient knowledge: it is without obstruction there, thus it is unobstructed knowledge.

The extent of materiality's meaning of impermanence, meaning of pain, meaning of not self: all that it knows, ... [and so on with the rest of the 201 ideas listed in §5 up to] ...

The extent of ageing-and-death's meaning of impermanence, meaning of pain, meaning of not self: all that it knows, ...

601. The extent of the meaning of direct knowledge in direct knowledge: all that it knows, ...

The extent of the meaning of full understanding in full understanding: all that it knows, ...

The extent of the meaning of abandoning in abandoning: all that it knows, ...

The extent of the meaning of developing in developing: all that it knows, ...

The extent of the meaning of realizing in realizing: all that it knows, ...

The extent of the meaning of aggregate in the aggregates: all that it knows, ...

The extent of the meaning of principle in the principles: all that it knows, ...

The extent of the meaning of base in the bases: all that it knows, ...

The extent of the meaning of formed in what is formed: all that it knows, ...

The extent of the meaning of unformed in the unformed: all that it knows, ...

602. To the extent that ideas are profitable: all that it knows, ...

To the extent that ideas are unprofitable: ...

To the extent that ideas are indeterminate: ...

To the extent that ideas are of the sensual-desire sphere: ...

To the extent that ideas are of the material sphere: ...

To the extent that ideas are of the immaterial sphere: ...

To the extent that ideas are unincluded: all that it knows, ...

603. To the extent of the meaning of suffering in suffering: all that it knows, ...

To the extent of the meaning of origin in origin: ...

To the extent of the meaning of cessation in cessation: ...

To the extent of the meaning of path in the path: all that it knows, ...

604. To the extent of the meaning of discrimination of meaning in the discrimination of meaning: all that it knows, ...

To the extent of the meaning of discrimination of ideas in the discrimination of ideas: all that it knows, ...

To the extent of the meaning of discrimination of language in the discrimination of language: all that it knows, ... [133]

To the extent of the meaning of discrimination of perspicuity in the discrimination of perspicuity: all that it knows, ...

605. To the extent of knowledge of penetration of others' faculties: all that it knows, ...

To the extent of knowledge of beings' biasses and underlying tendencies: all that it knows, ...

To the extent of knowledge of the Twin Metamorphosis: all that it knows, ...

To the extent of knowledge of the attainment of the Great Compassion: all that it knows, thus it is omniscient knowledge: it is without obstruction there, thus it is unobstructed knowledge.

606. To the extent of what is seen, heard, sensed, cognized, encountered, sought, considered by the mind, in the world with its deities, its Māras and its Brahmā Gods, in this generation with its ascetics and brahmans, with its princes and men: all that it knows, thus it is omniscient knowledge: it is without obstruction there, thus it is unobstructed knowledge.

607. Here in this world is naught unseen by him,
Naught uncognized, and naught unknowable;
He has experienced all that can be known:
Therefore the Perfect One is called All-seer.

608. *All-seer*: In what sense All-seer?

There are fourteen kinds of Enlightened One's knowledge:
Knowledge of suffering is an Enlightened One's knowledge.
Knowledge of the origin of suffering ...
Knowledge of the cessation of suffering ...
Knowledge of the way leading to the cessation of suffering ...
Knowledge of the discrimination of meanings ...
Knowledge of the discrimination of ideas ...
Knowledge of the discrimination of language ...
Knowledge of the discrimination of perspicuity ...
Knowledge of the penetration of others' faculties ...
Knowledge of beings' biasses and underlying tendencies ...
Knowledge of the Twin Metamorphosis ...
Knowledge of the attainment of the Great Compassion ...
Omniscient knowledge is an Enlightened One's knowledge.
Unobstructed knowledge is an Enlightened One's knowledge.

These are the fourteen kinds of Enlightened One's knowledge. Of these fourteen kinds of Enlightened One's knowledge, eight are shared by disciples and six are not shared by disciples.

609. [134] To the extent of the meaning of suffering in suffering all is known, there is no meaning of suffering unknown, thus it is omniscient knowledge: it is without obstruction there, thus it is unobstructed knowledge.

To the extent of the meaning of suffering in suffering all is seen, all is recognized, all is realized, all is sounded by understanding, there is no meaning of suffering unsounded by understanding, thus it is omniscient knowledge: it is without obstruction there, thus it is unobstructed knowledge.

To the extent of the meaning of origin in origin ... [and so on with each of the rest of the four actualities.]

610. To the extent of the meaning of discrimination-of-meanings in the discrimination-of-meanings ... [and so on with the rest of the four discriminations up to] ...

To the extent of the meaning of discrimination-of-perspicuity in the discrimination-of-perspicuity all is known, there is no meaning of discrimination-of-perspicuity unknown, thus it is omniscient knowledge: it is without obstruction there, thus it is unobstructed knowledge.

To the extent of the meaning of discrimination of perspicuity in the discrimination-of-perspicuity all is seen, all is recognized, all is realized, all is sounded by understanding, there is no meaning of discrimination-of-perspicuity unsounded by understanding, thus it is omniscient knowledge: it is without obstruction there, thus it is unobstructed knowledge.

611. To the extent of knowledge of others' faculties ...

To the extent of knowledge of beings' biasses and underlying tendencies ...

To the extent of knowledge of the Twin Metamorphosis ...

To the extent of knowledge of the attainment of the Great Compassion ...

To the extent of what is seen, heard, sensed, cognized, encountered, sought, considered by the mind, in the world with its deities, its Māras and its Brahmā Gods, in this generation with its ascetics and brahmans, with its princes and men, all is known, all is seen, ... omniscient knowledge: it is without obstruction there, thus it is unobstructed knowledge.

612. Here in this world is naught unseen by him,
Naught uncognized, and naught unknowable;
He has experienced all that can be known:
Therefore the Perfect One is called All-seer.

End of Treatise on Knowledge

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Notes to Treatise I.

[1] The word *avadhāna* (applying) is not in PTS Dict. Cf. the expression *ohitasoto* (M i 480, iii 201 etc.) and *sotaṁ odahanta* (give ear, M iii 221).

[2] 'Direct knowledge' (*abhiññā*) here has the sense of known by personal experience (personal acquaintance). 'Full understanding' (*pariññā*) is reserved for the first actuality. 'Understanding' (*paññā*) refers to knowledge of the four actualities with the vision of Nibbana realized.

[3] The 'origin' in each case is the principal condition for that ideas's arising. In each case the 'cessation' is nibbana, which is void of all formations, and the 'way leading to cessation' is the Eightfold Path.

[4] For the three aspects: 'attraction, danger, escape' cf. M i 89*f*, etc.

[5] These 'Seven Contemplations' are the first seven of the '18 principal insights', see §39 below. *Nibbidā* (dispassion, so read for *nibbāna*) has the meaning of weariness and disgust. *Virāga* (fading away—lit. discolouring) implies the fading of greed (*rāga*) which 'dyes' (*rajjati*) consciousness.

[6] (§18). The '15 ideas' are fully explained in Vism Ch. XXI: '*Arising* is appearance here (in this life) with previous kamma as condition. *Occurrence* is the (continued) occurrence of what has arisen in this way. *The sign* is the sign of all formations. *Accumulation* is the kamma that is the sign of future rebirth-linking. *Rebirth-linking* is future reappearance. *Destination* is the destination in which the rebirth-linking takes place. *Generation* is generation of aggregates. *Rearising* is the occurrence of kamma-result. *Birth* is birth with being as its condition, itself a condition for ageing and so on.

[7] (§23) The 31 words in this § all refer to different aspects of the noble eightfold path and its eight factors. The 'embracing' precedes the 'arousing' of them and they are 'assembled' together, 'perfected' and so on. 'Supporting object': the word *ārammaṇa* means in the suttas 'something to lean on' and is connected with *ālambati* (to lean on). Later it is adopted as the technical term for the object without which consciousness cannot occur. 'Domain' is e.g. the sphere of visible objects as eye-consciousness's domain. 'Emerging': a technical term for the manifestation of the eightfold path as the seeing of nibbana (see §333 and especially §§341*ff.* below). 'Turning away' is cognizance's turning away from the sign of formations externally and from the defilements of greed etc. internally as seeing nibbana. 'Single functioning': a technical term for the 'single function of deliverance' achieved by concentration (= serenity) and insight evenly balanced and developed (i.e. 'coupling'). For *attha* cf. §§418, 430.

[8] The word *ajjhupekkhanā* (looking on at) is connected with *upekkhā* (equanimity): equanimity 'looks on' without interference. That which 'establishes in cessation' refers to fruition attainment.

[9] The meanings of the eight path factors are explained at Vism Ch. XVI.

[10] 'Cause' is as in §33. The 'right endeavours' (*sammappadhāna*) are the same as 'right effort' (*sammāvāyāma*) in the eightfold path. *Tathatā* (reality or suchness) is explained below see §§520*ff.*, otherwise stated as 'that which does not deceive'.

[11] The 'tasks are the four stages of realization of the 'four paths' which tranquillize defilements (cf. §§349 and XXX 6).

[12] These are the five factors of the first jhana. 'Moistening' (*abhisandana*) is explained by *temana* (damping), therefore PTS Dictionary, this reference, is incorrect.

[13] (§30). Cognizance's 'immediate succession' is its continuity without interval. 'Cognizance's planes' are those of sense-desire being, material being and immaterial being. *Abhinīhāra:* for the meaning 'guiding' (not in PTS Dictionary) see Vism Ch. XI §§93, 117; XIII 16, 95. The Commentary explains as cognizance's mode of conveying itself from one object to another. The path-cognizance provides an 'outlet' from the round of rebirths. Cognizance has its 'escape' from zeal for sensual desires in renunciation and so on with the other hindrances (see §36).

[14] (§31) 'Unity', according to the Commentary, is the unity of a single object. See also Treatise III §§4 and 15–8. For the four expressions *pakkhandhati* (enters into), *pasīdati* (has confidence), *santiṭṭhati* (has composure) and *vimuccati* (is liberated) see e.g. M iii 105, 112. For the five expressions beginning with *yānakata* (being made the vehicle) see A iv 309. For *adhiṭṭhāna* as 'steadying' see §269 and PsA 161 S[e]. <The Commentary supports all five expressions *jotana*, etc. and alternatively connects 2–5 or 1–4 with the four paths, adding possible explanations for the remaining one, p. 100 PTS edn.> <cf. Treatise XIII>

[15] (§32) This paragraph describes aspects of the path.

[16] (§33) This paragraph deals with the four Bases for Success (Roads to Power).

[17] The words *dukkhassa saṅkhataṭṭho abhiññeyyo* are missing in PTS Text.

[18] The seven hindrances are zeal for sensual desires, ill-will, stiffness-and-torpor, agitation, uncertainty, ignorance and boredom (see §135).

[19] In §26, says the Commentary, 'the meanings are described by the ideas, but here the ideas are described by the meanings'.

[20] The meanings given in this paragraph refer to the path, according to the Commentary, which explains as follows (PTS edn. pp. 106–8): '*Zeal* as desire to do what is profitable is the *root* for the way of practice and what is produced by that. It is wise *attention* that *originates* all profitable ideas. Feeling is the principal reason for craving; and when craving is being abandoned that is accomplished especially by the full understanding of feeling. Again contact is the principal reason for feeling, and when that is fully understood feeling is fully understood. That is why *contact* is mentioned first among the seven remaining ideas to be directly known. Now contact is defined by its own action, which is the 'coincidence of the three' (e.g. eye, visible object and eye consciousness, see M i 111), and since it is thus manifested as the coincidence of a triad it has the meaning of *combining*. Again, when *feeling* gets cognizance and consciousness-concomitants into its power it meets them, enters them, or it enters the cognizant continuity as well. That is why it has the meaning of *meeting place*. Then, just as the peak of a round roof locks all the rafters together, so *concentration* is the foremost, the topmost, of all profitable ideas in focussing cognizance and consciousness-concomitants, which is why it has the meaning of *foremost*. *Mindfulness* has the meaning of *dominance*, when someone is developing serenity and insight it is dominant in the establishment of the object, and when mindfulness is established then all profitable ideas perform their various functions with respect to this object. The *understanding* belonging to the noble path has the meaning of being the *highest of all*, the foremost of all those profitable ideas, and surpasses them all. The *deliverance* of the path's fruition is solid since it suffers no loss and for that reason it has the meaning of *core* (heartwood). *Deathless* is said because there is no dying there, and because it is free from poison through its being the opposite of defilement. It is the *idea* because it gives a footing for beings by realization. It is called *nibbāna* because it has peace from the suffering of the round of rebirths. It is called *nibbāna* too, because there is no craving called *vāna* there. Since that is the goal of the Dispensation it has the meaning of *end*.'

[21] Throughout, the words 'to be fully understood' should be substituted for the words 'to be directly known' of Section i.

[22] The words 'accompanied by enjoyment' presumably refer to Vin iii (Pā. i). The five are: pervasion by happiness, bliss, will (*ceto*), light, the sign of reflexion. The nine are: purity of virtue, cognizance, views, escape from doubt, knowledge and seeing of what is path and what is not path, knowledge and seeing of the way, knowledge and seeing (see M *sutta* 24), understanding, and deliverance.

[23] *esanā* is not the subjective 'longing' etc. as given in PTS Dictionary, but the act of seeking: here the act of seeking absorption. *āsevanā* has the meaning of 'cultivation' as well as the more technical Abhidhamma sense of 'repetition'.

[24] *Pacchābhattaṃ āsevati* is missing in PTS Text.

[25] *Diṭṭhekaṭṭhā* 'coefficient with wrong view' = the ideas that stand together with the wrong view. The Commentary distinguishes three kinds of coefficiency <of which this is the first. The others are:> (2) the 'coefficients in abandoning' (*pahānekaṭṭhā*) = e.g. the ideas that 'stand together with' wrong view and are abandoned along with the wrong view by the stream-entry path; (3) the 'coefficients of conascence' (*sahajekaṭṭhā*) = e.g. the ideas conascent with wrong view in a single cognizance (Commentary p. 94 Sinhalese edition; see Vbh 366 and its Commentary).

[26] Read *dukkhaṃ bhayaṭṭhena* in both instances.

[27] For this description of the Four Actualities cf. D ii 305; Burmese manuscript in India Office Library and Bangkok edition; S v 421.

[28] I have tried to reflect as far as possible the hammering on one word: viz. *soko, socanā, socitattaṃ, antosoko, antoparisoko* ... To change to derivatives of other nouns, verbs, etc., breaks the connexion <PsA (p. 155 PTS edn.) and PsGp (p. 97) say *dhamma* here means *hetu* (i.e. of sorrow).>

[29] *Sīla* has also a wider meaning than virtue in the sense of habit or custom which can be either virtuous (profitable) or unvirtuous (unprofitable). This wider sense is introduced here. See Vism Ch. I.

[30] For the derivation of *parāmāsa* see Vism I §35 and XXII §58.

[31] The seven kinds of 'initiate' (*sekha*) are those who have obtained the four paths and the first three fruitions. One who has obtained the fruition of Arahantship is an 'adept' (*asekha*).

[32] Tranquillized (*passaddha*) here and elsewhere means particularly cessation of effort to obtain when the aim has been obtained. <'assured' is better>

[33] For virtue that is 'torn', etc., see A iv 55.

[34] Perhaps one should render: 'herein any aim consisting in restraint is training in the higher virtue, herein any aim consisting in non-distraction is training in the higher cognizance, herein any aim consisting in seeing is training in the higher understanding'.

[35] cf. §§ 23, 31, 265. The Commentary explains as concentration's being *embraced* by the five faculties beginning with faith, since it is one of them. Each of those faculties is *equipped* with the other four (p. 166, Sinhalese edition).

[36] <For the four 'generalizations' see the Introductory Note to Treatise 1.>

[37] 'After generalization' (*saṅkhipitvā*) refers back to the 'four generalizations' (*catusaṅkhepā*) of § 275.

[38] *Atthi āsavan ti atthi viriyaṃ; āsāvan ti pi pāṭho* (PsA S^e p. 230). This meaning of *āsava* does not appear elsewhere and is not in PTS Dictionary. <PTS edition of PsA reads *āyavaṃ* and *āyāvaṃ* but gives the above readings of the Sinhalese edition as variants, p. 338. PsGp (p. 159), which follows the Burmese and Cambodian textual traditions, is silent on these readings. Probably its author read *āyavaṃ*, from *āyu*, 'lively', 'strong' and saw no difficulty. As for the variant, CPD under *ayava* notes *āyāmaṃ* from a parallel passage at S v 13, in the same meaning 'extending', 'strength', which in all likelihood is what Mahānāma originally wrote and the Gp also read.>

[39] *Cetayanto vivaṭṭatī ti cetovivaṭṭo; vijānanto vivaṭṭatī ti cittavivaṭṭo.* Therefore *citta* = *viññāṇa*. See also §553 <'equipped with cognition by the mind faculty', therefore *viññāṇa* = *mano*>. See also Treatise III §9 for *citta* = *mano* <'mind'>. <cf. Dhs p. 10 reproduced in Treatise III § 394 below.>

[40] 'Exhaustion of cankers' onwards is repeated in Treatise IV §§ 113*ff.*

[41] For accompanying, conascent, etc. see the Dhs *gocchakas* < ? cf. Dhs p. 259, Asl p. 356, Moh p. 81.>

[42] Read: *yathābhūtaṃ vā ñāṇaṃ. Ayaṃ puggalo kāmagaruko kāmāsayo kāmādhimutto ti kāmaṃ sevantañ ñeva jānāti* ...

[43] <On a scrap of paper Ñāṇamoli has written, amid repeated crossings out 'For world read life in any world (situation). For worldly life read the progress of life in any world.' Prior to the crossings out he thought of substituting 'human situation' for 'world' and 'progress of the human situation' for 'worldly life'. It is not clear

that he came to any final decision here, so we have not introduced any changes into the text of his translation. It was probably the definition of *loka* in §§ 579–80 which prompted the idea that 'world' was not a very satisfactory equivalent and that something like 'situation' or 'life' might be more appropriate for the plurality of possibilities. However, apart from the central and popular sense of the word in Pali, which seems close enough to 'world' or 'universe' (but which philosophically has no reality as an 'entity' and is a mere 'concept'), the English 'world' also may have extensions or restrictions in meaning, especially in a subjective sense as in: 'He lives in a world of his own'.>

INTRODUCTORY NOTE

In this Treatise the principal classes of wrong views mentioned in the Suttas are grouped and dealt with under five main headings or sections. These are:

i. definition of wrong view,
ii. what wrong views are built up on,
iii. manner in which wrong view holds its grip,
iv. divisions into which wrong view can be classed,
v. manner in which wrong view functions.

And there is a final section, namely:

vi. means of escape from wrong view.

Within these sections there is much overlapping and alternative classification.

The sense in which the five main sections operate is roughly as follows. The (i) *misinterpretation* that characterizes the wrong view, say, the assertion 'I', 'mine', 'my self', is (ii) *aroused* by, say, the five aggregates, and (iii) then it *functions* as a thicket since it is hard to get out of it. (iv) It is, say, the wrong view of individuality, which (v) misinterprets the five aggregates as its *object*. (vi) The escape from wrong view is the attainment of the path of stream-entry.

All the at first sight somewhat confusing details fall within this main pattern. Any known speculative opinion can be analysed and classified according to this method.

Not all the material on wrong views contained in the Suttas is dealt with; for example, the descriptions of the individual views of particular teachers as given in the Sāmaññaphala Sutta of the Dīgha Nikāya (D Sutta 2). The reason can be taken to be this: that this Treatise does not aim to *describe* views already proclaimed, but aims to *provide a scheme* under which can be classified any wrong view whatever; and in that it is following the examples of the first Sutta of the Dīgha Nikāya and the 102nd Sutta of the Majjhima Nikāya.

[*TREATISE ON VIEWS*]

[*Summary*]

1. [135] What is view? How many kinds of standpoints for views are there? How many kinds of obsession by views are there? How many kinds of views are there? How many kinds of misinterpretation by views are there? What is the eradication of standpoints for views?

I. What is view? Misapprehending by misinterpreting is view.

II. How many kinds of standpoints for views are there? There are eight kinds of standpoints for views.

III. How many kinds of obsession by views are there? There are eighteen kinds of obsession by views.

IV. How many kinds of views are there? There are sixteen kinds of views.

V. How many kinds of misinterpretation by views are there? There are three hundred kinds of misinterpretation by views.

VI. What is the abolition of standpoints for views? The stream-entry path is the abolition of standpoints for views.

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[*Section I*]

2. *How is it that misapprehension by misinterpretation is view?*

Misapprehending by misinterpreting *materiality* thus 'This is mine, this is I, this is my self' (S xii 62, 5) is view. Misapprehending by misinterpreting *feeling* thus 'This is mine, this is I, this is my self' is view. Misapprehending by misinterpreting *perception* ... [and so on with 198 of the 201 ideas listed in Tr. I §5, excluding the last three (supramundane) faculties, up to] ... [136–8]. Misapprehending by misinterpreting ageing-and-death thus 'This is mine, this is I, this is my self' is view.

That is how misapprehension by misinterpretation is view.

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[*Section II*]

3. *What are the eight kinds of standpoints for views?*

The aggregates are a standpoint for views, ignorance is a standpoint for views, contact ..., perception ..., applied-thought ..., careless attention ..., a bad friend ..., indoctrination by another is a standpoint for views.

4. The aggregates are a cause, the aggregates are a condition, in the sense of origination, for the arising[1] of views, thus the aggregates are a standpoint for views. Ignorance ... Contact ... Perception ... Applied-thought ... Careless attention ... A bad friend ... Indoctrination by another is a cause, indoctrination by another is a condition, in the sense of origination, for the arising of views, thus indoctrination by another is a standpoint for views.

These are the eight kinds of standpoints for views.

* *
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[*Section III*]

5. *What are the eighteen kinds of obsession by views?*

Any view that is a recourse to views, thicket of views, wilderness of views, clash of views, travesty of views, fetter of views, dart of views, constraint of views, impediment of views, thong of views, pitfall of views, underlying-tendency to views, burning (torment) of views, fever (anguish) of views, knot of views, clinging of views, misinterpretation by views, misapprehension through views.

These are the eighteen kinds of obsession by views. [139]

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[*Section IV*]

6. *What are the sixteen kinds of views?*

They are:

(i) (hedonistic) gratification views,
(ii) views about self,
(iii) wrong view,
(iv) views about individuality,
(v) views of eternity based on individuality,
(vi) views of annihilation based on individuality,
(vii) views assuming finiteness,

(viii) views about past finiteness,
(ix) views about future finiteness,
(x) views that fetter [to harm],
(xi) views that shackle with the conceit 'I',
(xii) views that shackle with the conceit 'mine',
(xiii) views associated with self-theories,
(xiv) views associated with world-theories,
(xv) view of being [as eternity],
(xvi) view of non-being [as annihilation],
These are the sixteen kinds of views.

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[*Section V*]

7. In how many aspects is there misinterpretation through gratification views?

In how many aspects is there misinterpretation through views about self?

... through wrong view?
... through views about individuality?
... through views of eternity based on individuality?
... through views of annihilation based on individuality?
... through views assuming finiteness?
... through views about past finiteness?
... through views about future finiteness?
... through views that fetter [to harm]?
... through views that shackle with the conceit 'I'?
... through views that shackle with the conceit 'mine'?
... through views associated with the self theories?
... through views associated with world theories?
... through views about [eternal] being?

In how many aspects is there misinterpretation through views about non-being?

There is misinterpretation through gratification views in 35 aspects.
There is misinterpretation through views about self in 20 aspects.
... through wrong view in 10 aspects,
... through views about individuality in 20 aspects.
... through views of eternity based on individuality in 15 aspects.
... through views of annihilation based on individuality in 5 aspects.

... through views assuming finiteness in 50 aspects.
... through views about past finiteness in 18 aspects.
... through views about future finiteness in 44 aspects.
... through views that fetter in 18 aspects.
... through views that shackle with the conceit 'I' in 18 aspects.
... through views that shackle with the conceit 'mine' in 18 aspects.
... through views associated with self-theories in 20 aspects. [140]
... through views associated with world-theories in 8 aspects.
... through views about being in 1 aspect.
There is misinterpretation through views about non-being in 1 aspect.

(i)

8. *In what 35 aspects is there misinterpretation through (hedonistic) gratification views?*

(1) 'Any pleasure and joy that arises dependent on *materiality* is the gratification in the case of materiality' (S iii 28), and any misapprehension and misinterpretation [of that gratification] is the view. The view is not the gratification, and the gratification is not the view; the view is one and the gratification is another; the view and the gratification [together] are called the (hedonistic) gratification view.

9. The (hedonistic) gratification view is a wrong view; wrong view is mistaken view. A person possessed of that mistaken view is mistaken in his view. A person mistaken in his view should not be cultivated, frequented, or honoured. Why not? Because his view contaminates.

10. Any greed for the view is not the view, and the view is not the greed; the view is one, and the greed another; the view and the greed [together] are called greed for views. A person possessed of that view and that greed is a person inflamed by [greed for] views. A gift given to a person inflamed by [greed for] views does not bear great fruit or great benefits. Why not? Because his view contaminates.

11. The (hedonistic) gratification view is a wrong view; a person with wrong view has two destinations, namely, hell or the animal generation. When a person has wrong view, his bodily actions and his verbal actions and his mental actions performed and completed according to that view, and any volition and aspiration and desire and action-formation of his are all ideas that lead to the unwanted, to the undesired, to the unwelcome, to harm, and to suffering. Why so? Because his view contaminates.

12. Just as when a nimba seed or a kosataki seed or a bitter-gourd seed is placed in damp soil and any solid humus or liquid humus taken up by it, [141] all of it leads to bitterness, to sharpness, to unsatisfactoriness —

Why so? Because the seed contaminates —, so too, a person with wrong view has two destinations; ... [repeat as above] ... Why so? because his view contaminates.

13. The (hedonistic) gratification view is wrong view. Wrong view is a recourse to views, thicket of views, ... [repeat §5] ... misapprehension by views.

14–7. (2)–(5) Any pleasure and joy that arises dependent on feeling ... [and so on, repeating §8 for each of the remaining four aggregates].

18–23. (6)–(11) Any pleasure and joy that arises dependent on eye ... [and so on with each of the six internal bases].

24–9. (12)–(17) Any pleasure and joy that arises dependent on visible objects ... [and so on with each of the six external bases].

30–35. (18)–(23) Any pleasure and joy that arises dependent on eye consciousness ... [and so on with each of the six kinds of consciousness].

36–41. (24)–(29) Any pleasure and joy that arises dependent on eye contact ... [and so on with each of the six kinds of contact].

42–7. (30)–(35) Any pleasure and joy that arises dependent on eye-contact-born feeling ... [and so on with each of the six kinds of feeling up to] ... [142]

The (hedonistic) gratification view is wrong view. Wrong view is a recourse to views, thicket of views, ... [repeat as at the end of §9] ... misapprehension by views. [143]

48. [Such wrong view is] a bond for the mind obsessed in these eighteen aspects [beginning with the recourse to views]. [But] there are fetters that are views as well, and there are fetters that are not views.

What fetters are views as well? [Wrong] views about individuality, and misapprehension of virtue and duty. These fetters are views as well.

What fetters are not views? The fetters of greed for sensual-desires, of resistance, of conceit (pride), of uncertainty, of greed for being, of envy, of avarice, of underlying tendency, and of ignorance ... These fetters are not views.

There is misinterpretation through (hedonistic) gratification view in these 35 aspects.

(ii)

49. *In what 20 aspects is there misinterpretation through views about self?*

Here an untaught ordinary man who disregards the Noble Ones, is ignorant of the Noble Ones' True Idea, undisciplined in the Noble Ones' True Idea, who disregards Good Men, is ignorant of Good Men's True Idea, undisciplined in Good Men's True Idea,

(1) sees materiality as self, or (2) self possessed of materiality, or (3)

materiality in self, or (4) self in materiality; or (5) he sees feeling as self, or (6) self possessed of feeling, or (7) feeling in self, or (8) self in feeling; or (9) he sees perception as self, or (10) self possessed of perception, or (11) perception in self, or (12) self in perception; or (13) he sees formations as self, or (14) self possessed of formations, or (15) formations in self, or (16) self in formations; or (17) he sees consciousness as self, or (18) self possessed of consciousness, or (19) consciousness in self, or (20) self in consciousness. (see S iii 46*f.*)

50. (1) How does he see materiality as self? Here someone sees the earth kasina as self thus 'What the earth kasina is, that I am; what I am, that the earth kasina is', and he sees the earth kasina and self as identical. Just as one sees a lighted lamp's flame and colour as identical, thus 'What the flame is, [144] that the colour is; what the colour is, that the flame is', so too, here someone sees ... identical.

Misapprehension by misinterpretation is the view. The view is not the ground and the ground is not the view; the view is one, and the ground another. The view and the ground [together] are the first kind of view about self with materiality as ground.

51. Views about self are a wrong view; ... [repeat §§9–13].

52. [Such wrong view is] a bond for the mind ... [repeat §48].

53–5. Here someone sees the water kasina as self ... [as in §§ 50–2].

56–8. Here someone sees the fire kasina as self ...

59–61. Here someone sees the air kasina as self ...

62–4. Here someone sees the blue kasina as self ...

65–7. Here someone sees the yellow kasina as self ...

68–70. Here someone sees the red kasina as self ...

71–3. Here someone sees the white kasina as self ...

That is how he sees materiality as self.

74. (2) How does he see self possessed of materiality?[2]

Here someone sees feeling, ... perception, ... formations, ... consciousness as self. He thinks 'This is my self; but this self of mine is possessed of materiality by means of this materiality' and thus sees self possessed of materiality. Just as, were there a tree possessed of shade, such that a man might say 'This is the tree, this is the shade; the tree is one, the shade is another; but this tree is possessed of shade by means of this shade' and thus see the tree possessed of shade, so too, here some one sees ... possessed of materiality.

Misapprehension by misinterpretation is view. The view is not the ground and the ground is not the view; the view is one, and the ground is another. The view and the ground [together] are the second kind of view about self with materiality as ground.

75. Views about self are wrong view ...
76. [Such wrong view is] a bond for the mind ...
That is how he sees self possessed of materiality. [145]
77. (3) How does he see materiality in self? Here someone sees feeling, ... perception, ... formations, ... consciousness as self. He thinks 'This is my self; but this materiality is in the self', and thus sees materiality in self. Just as, were there a scented flower such that a man might say 'This is the flower, this is the scent; the flower is one, and the scent another; but this scent is in this flower', and thus see the scent in the flower, so too, here someone sees ... materiality in self.

Misapprehension by misinterpretation is view. The view is not the ground, and the ground is not the view; the view is one, and the ground another. The view and the ground [together] are the third kind of view about self with materiality as ground.
78. Views about self are wrong view ...
79. [Such wrong view is] a bond for the mind ...
That is how he sees materiality in self.
80. (4) How does he see self in materiality? Here someone sees feeling, ... perception, ... formations, ... consciousness as self. He thinks 'This is my self; but this self of mine is in this materiality', and thus he sees self in materiality. Just as, were there a gem placed in a casket such that a man might say 'This is the gem, this is the casket; the gem is one, and the casket another; but this gem is in this casket', and thus sees the gem in the casket, so too, here someone sees ... self in materiality.

Misapprehension ... The view and the ground [together] are the fourth kind of view about self with materiality as ground.
81. Views about self are wrong view ...
82. [Such wrong view is] a bond for the mind ...
That is how he sees self in materiality.
83. (5) How does he see feeling as self? Here someone sees eye-contact-born feeling, ... ear-contact-born feeling, ... nose-contact-born feeling, ... tongue-contact-born feeling, ... body-contact-born feeling, ... mind-contact-born feeling as self [146] thus 'What mind-contact-born feeling is, that I am; what I am, that mind-contact-born feeling is', and he sees the mind-contact-born feeling and self as identical. Just as ... [simile as in §50], ... so too, here someone sees ... identical.

Misapprehension ... [as in §50] ... The view and the ground [together] are the first kind of view about self with feeling as ground.
84. Views about self are wrong view ...
85. [Such wrong view is] a bond for the mind ...
That is how he sees feeling as self.

86–8. (6) How does he see self possessed of feeling? Here someone sees perception ... formations ... consciousness ... materiality as self. He thinks 'This is my self; but this self of mine is possessed of feeling by means of this feeling', and thus sees self possessed of feeling. Just as, ... [complete as in §§74–6 with same simile and appropriate adjustments].

That is how he sees self possessed of feeling.

89–91. (7) How does he see feeling in self? Here someone sees ... perception ... formations ... consciousness ... materiality as self. He thinks 'This is my self; but this feeling is in this self', and thus sees feeling in self. Just as ... [simile as in §77].

That is how he sees feeling in self.

92–4. (8) How does he see self in feeling? Here someone sees perception ... formations ... consciousness ... materiality as self. He thinks 'This is my self; but this self of mine is in this feeling', and thus sees self in feeling. Just as, ... [simile as in §80].

That is how he sees self in feeling.

95–7. (9) How does he see perception as self? Here someone sees eye-contact-born perception ... ear-contact-born perception ... nose-contact-born perception ... tongue-contact-born perception ... body-contact-born perception ... mind-contact-born perception as self thus ... [147]

That is how he sees perception as self.

98–100. (10) How does he see self possessed of perception? Here some one sees formations ... consciousness ... materiality ... feeling as self. He thinks 'This is my self; but this self of mine is possessed of this perception by means of this perception', and thus sees self possessed of perception. Just as ...

That is how he sees self possessed of perception.

101–3. (11) How does he see perception in self? Here someone sees formations ... consciousness ... materiality ... feeling as self. He thinks 'This is my self; but this perception is in this self', and thus sees perception in self. Just as ...

That is how he sees perception in self.

104–6 (12) How does he see self in perception? Here someone sees formations ... consciousness ... materiality ... feeling as self. He thinks 'This is my self; but this self of mine is in this perception', and he sees self in perception. Just as ...

That is how he sees self in perception.

107–9. (13) How does he see formations as self? Here someone sees eye-contact-born volition ... mind-contact-born volition as self thus 'What mind-contact-born volition is ...' as identical. Just as ...

That is how he sees formations as self.

110–12. (14) How does he see self as possessed of formations? Here someone sees consciousness ... perception as self. He thinks 'This is my self; but this self of mine is possessed of formations by means of these formations', and thus sees self possessed of formations. Just as ...

That is how he sees self as possessed of formations. [148]

113–15. (15) How does he see formations in self? Here someone sees consciousness ... perception as self. He thinks 'This is my self; but these formations are in this self', and thus sees formations in self. Just as ...

That is how he sees formations in self.

116–8. (16) How does he see self in formations? Here someone sees consciousness ... perception as self. He thinks 'This is my self; but this my self is in these formations', and thus he sees self in formations. Just as ...

That is how he sees self in formations.

119–21. (17) How does he see consciousness as self? Here someone sees eye-consciousness ... ear-consciousness ... nose-consciousness ... tongue-consciousness ... body-consciousness ... mind-consciousness as self thus 'What mind-consciousness is, that I am; what I am, that mind-consciousness is', and he sees the mind-consciousness and self as identical. Just as one sees a lighted lamp's flame ...

That is how he sees consciousness as self.

122–4. (18) How does he see self possessed of consciousness? Here someone sees materiality ... feeling ... perception ... formations as self. He thinks 'This is my self; but this my self is possessed of consciousness by means of this consciousness', and sees self possessed of consciousness. Just as, were there a tree ...

That is how he sees self possessed of consciousness.

125–7. (19) How does he see consciousness in self? Here someone sees materiality ... formations as self. He thinks 'This is my self; but this consciousness is in this self', and thus sees consciousness in self. Just as, were there a scented flower ...

That is how he sees consciousness in self.

128. (20) How does he see self in consciousness? Here someone sees materiality ... formations as self. He thinks 'This is my self: but this, my self, is in this consciousness', and thus sees [149] self in consciousness Just as, were there a gem ... consciousness in self.

Misapprehension ... The view and the ground [together] are the fourth kind of view about self with consciousness as ground.

129. Views about self are wrong view ... [as in §§9–13] ... misapprehension by views.

130. [Such wrong view is] a bond for the mind ... [as in §48] ... These fetters are not views.

That is how he sees self in consciousness.

There is misinterpretation through views about self in these 20 aspects.

(iii)

131. *In what 10 aspects is there misinterpretation through wrong view?*

(1) Nothing is given: this is a ground. Misapprehension by misinterpretation due to the wrong view that asserts thus is the view. The view is not the ground, and the ground is not the view; the view is one, and the ground is another. The view and the ground [together] are the first wrong view with a wrong ground. (see D i 86)

132. Wrong view is mistaken view. A person ... [and so on as in §9 up to] ... misapprehension by views.

133. [Such wrong view is] a bond for the mind ... [and so on as in §48 up to] ... These fetters are not views.

134–6. (2) Nothing is offered: this is a ground ...

137–9. (3) Nothing is sacrificed: this is a ground ...

140–2. (4) There is no result of good and bad actions: this is a ground ...

143–5. (5) There is no this world: this is a ground ...

146–8. (6) There is no other world: this is a ground ...

149–51. (7) There is no mother: this is a ground ...

152–4. (8) There is no father: this is a ground ...

155–7. (9) There are no apparitional beings: this is a ground ...

158. (10) There are no good and virtuous ascetics and brahmans that have themselves realized by direct knowledge and declare this world and the other world: this is a ground ... The view and the ground [together] are the tenth wrong view with a wrong ground.

159. Wrong view is mistaken view. A person ... misapprehension by views.

160. [Such wrong view is] a bond for the mind ... These fetters are not views.

There is misinterpretation through wrong view in these 10 aspects.

(iv)

161. *In what 20 aspects is there misinterpretation through views about individuality?*

Here an untaught ordinary man ... [and so on as in §49] ... or (20) self in consciousness.

162–221. (1) How does he see materiality as self? Here someone ... [repeat §§50–130] ... [150]

There is misinterpretation through views about individuality in these 20 aspects.

(v)

223. *In what 15 aspects is there misinterpretation through views of eternity based on individuality?*

Here an untaught ordinary man ... [and so on as in §49] ...

(1) sees self possessed of materiality, or (2) materiality in self, or (3) self in materiality; or (4) he sees self possessed of feeling, or (5) feeling in self, or (6) self in feeling; or (7) he sees self possessed of perception, or (8) perception in self, or (9) self in perception; or (10) he sees self possessed of formations, or (11) formations in self, or (12) self in formations; or (13) he sees self possessed of consciousness, or (14) consciousness in self, or (15) self in consciousness.

224–84. (1) How does he see self possessed of materiality? Here someone ... [repeat §§74–82, 86–94, 98–106, 110–18, 122–30] ...

There is misinterpretation through views of eternity based on individuality in these 15 aspects.

(vi)

285. *In what 5 aspects is there misinterpretation through views of annihilation based on individuality?*

Here an untaught ordinary man ... [and so on as in §49] ... (1) sees materiality as self, or (2) feeling as self, or (3) perception as self, or (4) formations as self, or (5) consciousness as self.

286–321. (1) How does he see materiality as self? Here someone ... [151] repeat §§50–73, 83–5, 95–7, 107–9, 119–21] ...

There is misinterpretation through views of annihilation based on individuality in these 5 aspects.

(vii)

322. *In what 50 aspects is there misinterpretation through views assuming [by asserting or denying] finiteness?*

In how many aspects is there misinterpretation through the view assuming finiteness thus 'The world is eternal'?[3]

In how many aspects is there misinterpretation through the view assuming finiteness thus 'The world is not eternal'?

... through the view assuming finiteness thus 'The world has an end [in space]'?

... thus 'The world has no end [in space]'?

... thus 'The soul and the body are the same'?

... thus 'The soul is one, and the body is another'?

... thus 'A Perfect One is after death'?

... thus 'A Perfect One is not after death'?

... thus 'A Perfect One both is and is not after death'?

In how many aspects is there misinterpretation through the view assuming finiteness thus 'A Perfect One neither is nor is not after death'?

There is misinterpretation through the view assuming finiteness in five aspects in [each of the 10 instances just mentioned].

323. *In what five aspects is there misinterpretation through the view assuming finiteness thus 'The world is eternal'?*

(1) Misapprehension by misinterpretation thus 'Materiality is the world and it is eternal' is a view. Finiteness is assumed by that view, thus it is a view assuming finiteness. The view is not the ground, and the ground is not the view; the view is one, and the ground is another. The view and the ground [together] are the first view assuming finiteness thus 'The world is eternal'.

324. A view assuming finiteness is wrong view; wrong view is mistaken view ... [and so on as in §9] ...

325. [Such wrong view is] a bond for the mind ... [and so on as in §46] ... These fetters are not views.

326–8. (2) Misapprehension by misinterpretation thus 'Feeling is the world and it is eternal' is a view ...

329–31. (3) ... thus 'Perception is the world and it is eternal' ...

332–4. (4) ... thus 'Formations are the world and they are eternal' ...

335. (5) ... thus 'Consciousness is the world and it is eternal' ... [152] The view and the ground [together] are the fifth view assuming finiteness thus 'The world is eternal'.

336–7. A view assuming finiteness is wrong view ...

There is misinterpretation in these five aspects through the view assuming finiteness thus 'The world is eternal'.

338. *In what five aspects is there misinterpretation through the view assuming finiteness thus 'The world is not eternal'?*

(6) Misapprehension by misinterpretation thus 'Materiality is the world and it is not eternal' is a view. Finiteness is assumed by that view ... The view and the ground [together] are the first view assuming finiteness thus 'The world is not eternal'.

339–40. A view assuming finiteness is wrong view ...

341–52. (7)–(10) Misapprehension by misinterpretation thus 'Feeling is the world and it is not eternal' ... [and similarly for the rest of the five aggregates] ...

There is misinterpretation in these five aspects through the view assuming finiteness thus 'The world is not eternal'.

353. *In what five aspects is there misinterpretation through the view assuming finiteness thus 'The world has an end'?*

(11) Here someone is intent upon (pervades) a limited space as blue. He thinks 'The world has an end, is circumscribed', and thus perceives an end. Misapprehension by misinterpretation thus 'What he is intent upon is the ground and is the world, and that by which he is intent upon is the self and it is the world' is a view. Finiteness is assumed by that view. The view is not the ground ... the first view assuming finiteness thus 'The world has an end'.

354–5. A view assuming finiteness is wrong view ... These fetters are not views.

356–7. (12) Here someone is intent upon (pervades) a limited space as yellow ...

(13) Here someone is intent upon (pervades) a limited space as red ...

(14) Here someone is intent upon (pervades) a limited space as white ...

(15) Here someone is intent upon (pervades) a limited space as luminous ...

[153] There is misinterpretation in these five aspects through the view assuming finiteness thus 'The world has an end'.

358. *In what five aspects is there misinterpretation through the view assuming one extreme thus 'The world has no end'?*

(16) Here someone is intent upon (pervades) an ample space as blue. He thinks 'This world has no end, is endless', and thus perceives no end. Misapprehension by misinterpretation thus 'What ... the first view assuming finiteness thus 'The world has no end'.

359–60. A view assuming finiteness is wrong view ... These fetters are not views.

361–72. (17)–(20) Here someone is intent upon (pervades) an ample space as yellow ... as red ... as white ... as luminous ...

There is misinterpretation in these five aspects through the view assuming finiteness thus 'The world has no end'.

373. *In what five aspects is there misinterpretation through the view assuming finiteness thus 'The soul and the body are the same'?*

(21) Misapprehension by misinterpretation thus 'Materiality is the soul and the body; the soul and the body are the same' is a view. Finiteness is assumed by that view ... The first view assuming finiteness thus 'The soul and the body are the same'.

374–5. A view assuming finiteness is wrong view ... These fetters are not views.

376–87. (22)–(25) Misapprehension by misinterpretation thus 'Feeling ... Perception ... Formations ... Consciousness is the soul and the body ...

There is misinterpretation in these five aspects through the view assuming finiteness thus 'The soul and the body are the same'.

388. *In what five aspects is there misinterpretation through the view assuming finiteness thus 'The soul is one, and the body is another'?*

(26) Misapprehension by misinterpretation thus 'Materiality is the body, and the soul is not the body; the soul is one, and the body is another' is a view. Finiteness is assumed by that view ... the first view assuming an extreme thus 'The soul is one, and the body is another'.

389–90. A view assuming finiteness is wrong view ... These tethers are not views.

391–402. (27)–(30) Misapprehension by misinterpretation thus 'Feeling ... Perception ... Formations ... Consciousness is the body, and the soul is not the body; ... ' [154]

There is misinterpretation in these five aspects through the view assuming finiteness thus 'The soul is one, and the body is another'.

403. *In what five aspects is there misinterpretation through the view assuming finiteness thus 'A Perfect One is after death'?*

(31) Misapprehension by misinterpretation thus 'It is only materiality that carries the idea of death here; a Perfect One, on the break up of the body, is and remains and arises and is generated' is a view. Finiteness is assumed by that view ... the first view assuming an extreme thus 'A Perfect One is after death'.

404–5. A view assuming finiteness is wrong view ... These fetters are not views.

406–17. (32)–(35) Misapprehension by misinterpretation thus 'It is only feeling ... perception ... formations ... consciousness that carries the idea of death here; ...

There is misinterpretation in these five aspects through the view assuming finiteness thus 'A Perfect One is after death'.

418. In wh*at five aspects is there misinterpretation through the view assuming finiteness thus 'A Perfect One is not after death'*?

(36) Misapprehension by misinterpretation thus 'It is only materiality that carries the idea of death here; a Perfect One, on the break up of the body, is annihilated, lost; a Perfect One is not after death' is a view. Finiteness is assumed by that view ... the first view assuming finiteness thus 'A Perfect One is not after death'.

419–20. A view assuming finiteness is wrong view ... These fetters are not views.

421–32. (37)–(40) Misapprehension by misunderstanding thus 'It is only feeling ... perception ... formations ... consciousness that carries the idea of death here, ...

There is misinterpretation in these five aspects through the view assuming finiteness thus 'A Perfect One is not after death'.

433. *In what five aspects is there misinterpretation through the view assuming finiteness thus 'A Perfect One both is and is not after death'?*

(41) Misapprehension by misinterpretation thus 'It is only materiality that carries the idea of death here; a Perfect One, on the break up of the body, both is and is not' is a view. Finiteness is assumed by that view ... the first view assuming finiteness thus 'A Perfect One both is and is not after death'.

434–5. A view assuming finiteness is wrong view ... These fetters are not views.

436–47. (42)–(45) Misapprehension by misinterpretation thus 'It is only feeling ... perception ... formations ... consciousness that carries the idea of death here; ...

There is misinterpretation in these five aspects through the view assuming finiteness thus 'A Perfect One both is and is not after death'.

448. *In what five aspects is there misinterpretation through the view assuming finiteness thus 'A Perfect One neither is nor is not after death'?* [155]

(46) Misapprehension by misinterpretation thus 'It is only materiality that carries the idea of death here; a Perfect One, on the break up of the body, neither is nor is not' is a view. Finiteness is assumed by that view ... the first view assuming finiteness thus 'A Perfect One neither is nor is not after death'.

349–50. A view assuming finiteness is wrong view ... These fetters are not views.

451–62. (47)–(50) Misapprehension by misinterpretation thus 'It is only feeling ... perception ... formations ... consciousness that carries the idea of death here; ...

There is misinterpretation in these five aspects through the view assuming finiteness thus 'A Perfect One neither is nor is not after death'.

There is misinterpretation in these 50 aspects through the view assuming finiteness.

(viii)

463. *In what 18 aspects is there misinterpretation through views about past finiteness?* (see *Brahmajālasuttanta*)

There are four kinds of theorists about eternity, four kinds of theorists about partial eternity, four finite-infinitists, four eel-wrigglers, and two fortuitous-originists.

There is misinterpretation in these 18 aspects through views about past finiteness.

(ix)

464. *In what 44 aspects is there misinterpretation through views about future finiteness?* (see *Brahmajālasuttanta*)

There are sixteen kinds of theorists of percipience, eight kinds of theorists of non-percipience, eight kinds of theorists of neither-percipience-nor-non-percipience, seven kinds of theorists of annihilation, and five kinds of theorists of nibbana-here-and-now.

There is misinterpretation in these 44 aspects through views about future finiteness.

(x)

465. *In what 18 aspects is there misinterpretation through views that fetter?*

Any view that is a recourse to views, ... [repeat §5] ... misapprehension through views.

There is misinterpretation in these 18 aspects through views that fetter.

(xi)

466. *In what 18 aspects is there misinterpretation through views that shackle with the conceit 'I'?*

(1) Misapprehension by misinterpreting the eye as 'I' is a view that shackles with the conceit 'I'. The view is not the ground ... [156] this is the first view that shackles with the conceit 'I'.

467–8. The view that shackles with the conceit 'I' is wrong view ... These fetters are not views.

469–70. (2) Misapprehension by misinterpreting the ear as 'I' is a view that shackles with the conceit 'I' ...

471–515. (3) ... the nose ... (4) ... the tongue ... (5) ... the body ... (6) ... the mind ... (7) ... visible objects ... (8) sounds ... (9) odours ... (10) ... flavours ... (11) ... tangible objects ... (12) ... ideas ... (13) ... eye-consciousness ... (14) ear-consciousness ... (15) ... nose-consciousness ... (16) ... tongue-consciousness ... (17) ... body-consciousness ...

516–8. (18) Misapprehension by misinterpreting mind-consciousness as 'I' is a view that shackles with the conceit 'I' ...

There is misinterpretation in these 18 aspects through views that shackle with the conceit 'I'.

(xii)

519. *In what 18 aspects is there misinterpretation through views that shackle with the conceit 'mine'?*

(1) Misapprehension by misinterpreting the eye as 'mine' is a view that shackles with the conceit 'mine'. The view is not the ground ... this is the first view that shackles with the conceit 'mine'.
520–1. The view that shackles with the conceit 'mine' is wrong view ... These fetters are not views.
522–4. (2) Misapprehension by misinterpreting the ear as 'mine' is a view that shackles with the conceit 'mine' ...
525–69. (3) ... the nose ... [and so on as in §§471–515] ...
570–2. (18) Misapprehension by misinterpreting mind-consciousness as 'mine' is a view that shackles with the conceit 'mine' ...

There is misinterpretation in these 18 aspects through views that shackle with the conceit 'mine'.

(xiii)

573–654. *In what twenty aspects is there misinterpretation through views associated with self-theories?*

Here an untaught ordinary man ... [repeat §§49-130] ... [157]

There is misinterpretation in these twenty aspects through views associated with self theories.

(xiv)

655–7. *In what eight aspects is there misinterpretation through views associated with world-theories?*

(1) Misapprehension by misinterpretation thus 'Self and the world are eternal' is a view associated with a world-theory. The view is not the ground ... These fetters are not views.
658–60. (2) Misapprehension by misinterpretation thus 'Self and the world are not eternal' is a view associated with a world-theory ...
661–3. (3) ... thus 'Self and the world are both eternal and not eternal' ...
664–6. (4) ... thus 'Self and the world are neither eternal nor not eternal' ...
667–9. (5) ... thus 'Self and the world are finite' ...
670–2. (6) ... thus 'Self and the world are infinite' ...
673–5. (7) ... thus 'Self and the world are both finite and infinite' ...
676–8. (8) ... thus 'Self and the world are neither finite nor infinite' ... These fetters are not views.

There is misinterpretation in these 8 aspects through views associated with world theories.

(xv)

679. Misinterpretation through holding back is the view of being [as eternity].

(xvi)

680. Misinterpretation through overreaching is the view of non-being [as annihilation].

[*Cross-classification*]

681. How many kinds of (xv) view of being and how many kinds of (xvi) view of non-being are (i) misinterpretation in 35 aspects through the hedonistic (attraction) view?

How many kinds of (xv) view of being and how many kinds of (xvi) view of non-being are (ii) misinterpretation in 20 aspects through views about self?

How many kinds of view of being and how many kinds of view of non-being are misinterpretation in 10 aspects through wrong view?

How many kinds of view of being ...

How many kinds of (xv) view of being and how many kinds of (xvi) view of non-being are (xiv) misinterpretation in 8 aspects through views associated with world-theories?

682. (i) Misinterpretation in 35 aspects through the hedonistic (attraction) view can [all] be either (xv) view of being or (xvi) view of non-being.

683. (ii) Misinterpretation in 20 aspects through views about self is 15 kinds of (xv) view of being and 5 kinds of (xvi) view of non-being.

684. (iii) Misinterpretation in 10 aspects through wrong view is all (xvi) view of non-being.

685. (iv) Misinterpretation in 20 aspects through views about individuality is 15 kinds of (xv) view of being and 5 kinds of (xvi) view of non-being.

686. (v) Misinterpretation in 15 aspects through views of eternity based on individuality [158] is all (xv) view of being.

687. (vi) Misinterpretation in 5 aspects through views of annihilation based on individuality is all (xvi) view of non-being.

688. (vii) [Misinterpretation in 50 aspects:]

(1) Misinterpretation in 5 aspects through views assuming finiteness thus 'The world is eternal' is all (xv) view of being.

(2) Misinterpretation in 5 aspects through views assuming finiteness thus 'The world is not eternal' is all (xvi) view of non-being.

689. (3) Misinterpretation in 5 aspects through views assuming finiteness thus 'The world is finite' can [all] be either (xv) view of being or (xvi) view of non-being.

(4) Misinterpretation in 5 aspects through views assuming finiteness thus 'The world is infinite' can [all] be either (xv) view of being or (xvi) view of non-being.

690. (5) Misinterpretation in 5 aspects through views assuming finiteness thus 'The soul and the body are the same' is all (xvi) view of non-being.

(6) Misinterpretation in 5 aspects through views assuming finiteness thus 'The soul is one, and the body is another' is all (xv) view of being.

691. (7) Misinterpretation in 5 aspects through views assuming finiteness thus 'A Perfect One is after death' is all (xv) view of being.

(8) Misinterpretation in 5 aspects through views assuming finiteness thus 'A Perfect One is not after death' is all (xvi) view of non-being.

(9) Misinterpretation in 5 aspects through views assuming finiteness thus 'A Perfect One both is and is not after death' can [all] be either (xv) view of being or (xvi) view of non-being.

(10) Misinterpretation in 5 aspects through views assuming finiteness thus 'A Perfect One neither is nor is not after death' can [all] be either (xv) view of being or (xvi) of non-being.

692. (viii) Misinterpretation in 18 aspects through views about past finiteness can [all] be either (xv) view of being or (xvi) view of non-being.

693. (ix) Misinterpretation in 44 aspects through views about future finiteness can [all] be either (xv) view of being or (xvi) view of non-being.

694. (x) Misinterpretation in 18 aspects through views that fetter can [all] be either (xv) view of being or (xvi) view of non-being.

695. (xi) Misinterpretation in 18 aspects through views that shackle with the conceit 'I' are all (xvi) view of non-being.

696. (xii) Misinterpretation in 18 aspects through views that shackle with the conceit 'mine' are all (xv) view of being.

697. (xiii) Misinterpretation in 20 aspects through views associated with self theories is 15 kinds of (xv) view of being and 5 kinds of (xvi) view of non-being.

698. (xiv) Misinterpretation in 8 aspects through views associated with world theories can [all] be either (xv) view of being or (xvi) view of non-being.

699. All views are (i) hedonistic (attraction) views.

All views are (ii) views about self.

All views are (iii) wrong views.

All views are (iv) views about individuality.

All views are (vii) views assuming [by asserting or denying] finiteness

[159]

All views are (x) views that fetter.

All views are (xiii) views associated with self-theories.

700. The view of being, and the view of non-being:
Rationalists make this pair their [sole] foundation;

For they no knowledge have of that cessation,
Whereof the world is wrong in its perception.[4]

* *
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[*Section VI*]

701. 'Bhikkhus, there are two kinds of views, and when deities and human beings are obsessed by them, some hold back and some overreach: only those with eyes see.

'And how do some hold back? Deities and human beings love being, delight in being, rejoice in being. When the True Idea is taught to them for the ceasing of being, their minds do not enter into it, become settled, steady and resolute. That is how some hold back.

'And how do some overreach? Some are ashamed, humiliated and disgusted by that same being, they delight in non-being thus 'Sirs, when with the break up of the body this self is cut off, annihilated, is not any more after death, that is peaceful, that is sublime, that is true'. That is how some overreach.

'And how do those with eyes see? Here a bhikkhu sees what is as what is. Having seen what is as what is, he has entered upon the way to dispassion for it, to the fading away of greed for it, to its cessation. That is how one with eyes sees.

'Who sees what is just as what is
And also can transcend what is
Resolves according as it is,
With craving for being now exhausted.
He fully knows what is, so craves
No more for being and non-being,
Then with the non-being of what is
That bhikkhu has no further being'. (It 43) [160]

702. Three kinds of persons have mistaken views: three kinds of persons have accurate views.

What three kinds of persons have mistaken views? Teachers of other sects, their disciples, and anyone who has wrong view. These three kinds of persons have mistaken views.

What three kinds of persons have accurate views? Perfect Ones, their disciples, and anyone who has right view. These are the three kinds of persons who have accurate views.

703. 'A man as Outcast may be known
When full of wrath and enmity
And insolence, and in his views
Mistaken, and a fraud as well'. (Sn 116)

As Noble may be known the pure
Who purify themselves from wrath
And enmity, who in their views
Are accurate, and wise as well.

704. Mistaken views are of three kinds; accurate views are of three kinds.

What are the three kinds of mistaken views? 'This is mine' is a mistaken view. 'This is I' is a mistaken view. 'This is my self' is a mistaken view. These are the three kinds of mistaken views.

What are the three kinds of accurate views? 'This is not mine' is an accurate view. 'This is not I' is an accurate view. 'This is not my self' is an accurate view. These are the three kinds of accurate views.

705. 'This is mine': what view is it? How many kinds of view is it? Which kind of finiteness are those kinds of view connected with?

'This is I': what view is it? How many kinds of view is it? Which kind of finiteness are those kinds of view connected with?

'This is my self': what view is it? How many kinds of view is it? Which kind of finiteness are those kinds of view connected with?

'This is mine': it is (viii) a view about past finiteness. It is of 18 kinds. Those kinds of view are connected with past finiteness.

'This is I': it is (ix) a view about future finiteness. It is of 44 kinds. Those kinds of view are connected with future finiteness. [161]

'This is my self': it is (ii) the view about self with 20 grounds and (iv) the view about individuality with 20 grounds. The 62 kinds of resort to views are headed by the view about individuality. Those kinds of views are connected with past finiteness and future finiteness.

706. 'Bhikkhus, those who have found their goal in me are all possessed of [right] view. Of these who are possessed of [right] view, five find their goal here [in this kind of life], and five find their goal [in the Pure Abodes] after leaving this kind of life.

'What are the five who find their goal here? They are: One who will be reborn seven times at most (*sattakkhattuparama*), One who goes from noble family to noble family (*kolankola)*, One who germinates only once (*ekabījin*), the Once-returner (*sakadāgāmin*), and the Arahant in this life here and now. These five find their goal here [in this kind of life].

'What are the five who find their goal after leaving this kind of life? They are: One who attains nibbana early in his next existence (*antarāpari-*

nibbāyin), One who attains nibbana more than half way through his next existence (*upahaccaparinibbāyin*), One who attains nibbana without prompting (*asankhāraparinibbāyin*), One who attains nibbana with prompting (*sasankhāraparinibbāyin*), One who is going upstream bound for the Highest Gods (*uddhaṃsota-akaniṭṭhagāmin*). These five find their goal after leaving this kind of life' (A v 119).

'Bhikkhus, those who have perfect confidence in me have all entered the stream. Of those who have entered the stream, five find their goal here [in this kind of life], and five find their goal after leaving this kind of life.

'What are the five who find their goal here? They are: One who will be reborn seven times at most, One who goes from noble family to noble family, One who germinates only once, the Once-returner, and the Arahant in this life here and now. These five find their goal here [in this kind of life].

'What are the five who find their goal after leaving this kind of life? They are: One who attains nibbana early in his next existence, One who attains nibbana more than half way through his next existence, One who attains nibbana without prompting, One who attains nibbana with prompting, One who is going upstream bound for the Highest Gods. These five find their goal after leaving this kind of life.

'Bhikkhus, those who have perfect confidence in me have all entered the stream. Of those who have entered the stream, these five find their goal here, and these five find their goal after leaving this kind of life' (A v 120).

The Treatise on Views is completed.

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Notes

[1] Read *uppādāya* for *upādāya*.

[2] Cf. Nett p. 111.

[3] 'Here 'The world' (*loka*) is the self (*atta*)' (PsA. p. 452 PTS edn., cf. Brahmajāla and Poṭṭhapāda. D I 13 *ff.*, 187 and DA 377).

[4] PTS vol. i, p. 159 lines 1*ff.* should according to the comy. read as follows:

sabbā va tā (sabbāvatā) diṭṭhiyo saṁyojanikā diṭṭhiyo, sabbā va tā diṭṭhiyo attavādapaṭisaṁyuttā diṭṭhiyo.

Bhavañ ca diṭṭhiṁ vibhavañ ca diṭṭhiṁ
Evaṁ dvayaṁ takkitā nissitāse
Tesaṁ nirodhamhi na h' atthi ñāṇaṁ
Yatthāyaṁ loko viparītasaññī ti.

TREATISE III. ON BREATHING

INTRODUCTORY NOTE

The *first three sections (i to iii)* are really self-evident. Section i is concerned with describing those general states of mind which grossly hinder and those which help concentration, and their various aspects.

Section ii deals with various momentary faulty ways of behaviour of consciousness in the practice of mindfulness of breathing, which impede progressive development.

Section iii shows how to avoid these minor faults and analyses the process of obtaining full concentration, which is treated at some length. It is rounded off with a stanza praising one who has reached Arahantship through this practice. The stanza is followed by a commentary, which is made the occasion for allusion to nibbana —the aim of the whole practice — and for a description of the qualities of the Buddha — confidence in whose omniscience provides the impulse to progress until realization by personal experience is attained and the need for faith removed.

These three sections constitute a kind of general survey and introduction before the detailed analysis of the actual practice, as summarily set forth in the Suttas, is embarked on in Section iv. They are based upon series B, and form the most elaborated example of that.

Section iv — the main body of the Treatise — at first appears a labyrinth till examination reveals a systematic and coherent construction in all its length and repetitions. In order to appreciate this better it needs first of all to be remembered that mindfulness of breathing is one of the many methods of developing the four Foundations of Mindfulness given in the Suttas (D Sutta 22, M Sutta 10), and that this development consists in the constant exercise of rightly directed mindfulness and full-awareness. Again, the 'four tetrads', as they are set out, describe one who is practising mindfulness *now* ('He knows "I breath in long"', etc.) and who is training for *future* attainment of concentration, insight, and path, as yet unachieved ('He trains thus "Experiencing the whole body [of breaths] I shall breathe in"', etc.). Lastly, the order 'concentration, insight, path-attainment' is consistently followed out and so lends architectural unity to the whole.

Bearing these general outlines in mind, then, the following plan becomes apparent.

In the first two Grounds dealing with present knowledge we have:

(a) analysis of the way in which the object of contemplation ('breathing in long', etc.) is known (§§194–5);
(b) demonstration of how this contemplation is at the same time the practice of the first Foundation of Mindfulness, in other words, Contemplation of the Body (§§196–8);
(c) demonstration of how mindfulness and full-awareness are simultaneously exercised when, after concentration has been obtained, insight is applied (§§199–202);
(d) concluding passage listing the ideas that are present during such contemplation at the successive levels of attainment (§§203–15). This is derived from Tr. I §§41–43.

In the case of the remaining fourteen Grounds which deal with the future, the following scheme of construction is followed throughout:

(i) analysis of the way in which the object of concentration is to be known ('He trains thus "I shall breathe in experiencing the whole body [of breaths]"', etc.); this parallels (a) above, but varies greatly in length and content;
(ii) demonstration of which of the Four Foundations of Mindfulness is being practised; this is the same as (b) above;
(iii) analysis and description of what is meant by 'training';
(iv) demonstration of how mindfulness and full awareness are to be exercised; this is the same as (c) above;
(v) conclusion, as in (d) above.

The last four of these five sets of paragraphs are repeated verbatim throughout in each of the fourteen instances, except for the substitution of certain key words where necessary.

In this way each of the sixteen Bases is independently brought up to the point of path attainment.

The last six sections, v to x, merely give a brief classification of the stages of knowledge of attainment of concentration (v), of initial insight (vi), of the subsequent kinds of insight leading up to emergence of the Path (vii to ix) and Fruition of the Path (x). These are dealt with in detail in Treatise I, Chapters V to XII.

The principal parts of this treatise are explained in Chapter VIII of the Visuddhimagga (q.v.).

[*TREATISE III. — ON BREATHING*]

[*Summary*]

1. [162] When anyone develops concentration by mindfulness of breathing[1] with sixteen grounds, over two hundred kinds of knowledge arise in him:

I. eight kinds of knowledge of obstacles and eight kinds of knowledge of aids,
II. eighteen kinds of knowledge of imperfections,
III. thirteen kinds of knowledge of cleansing,
IV. thirty-two kinds of knowledge in mindful workers,
V. twenty-four kinds of knowledge through concentration,
VI. seventy-two kinds of knowledge through insight,
VII. eight kinds of knowledge of dispassion,
VIII. eight kinds of knowledge of what is in conformity with dispassion,
IX. eight kinds of knowledge as tranquillization of dispassion,
X. twenty-one kinds of knowledge of pleasure of deliverance.

* *
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[*Section i*]

2. *What are the eight kinds of knowledge of obstacles and eight kinds of knowledge of aids?*

3. Zeal for sensual-desires is an obstacle to concentration, renunciation is an aid to concentration.

Ill-will is an obstacle ... , non-ill-will is an aid ...
Stiffness-and-torpor is an obstacle ... , perception of light is an aid ...
Agitation is an obstacle ... , non-distraction is an aid ...
Uncertainty is an obstacle ... , definition-of-ideas is an aid ...
Ignorance is an obstacle ... , knowledge is an aid ...
Boredom is an obstacle ... , gladness is an aid ...

Also all unprofitable ideas are an obstacle to concentration, and all profitable ideas are an aid to concentration.

These are the eight kinds of knowledge of obstacles and eight kinds of knowledge of aids.

4. When cognizance is oriented, well oriented, in these sixteen aspects, it establishes the unities and is purified from hindrances. [163]

What are these unities?

Renunciation is unity, non-ill-will is unity, perception of light is unity, non-distraction is unity, definition-of-ideas is unity, knowledge is unity, gladness is unity, also all profitable ideas are unity.

5. What are these hindrances?

Zeal for sensual-desires is a hindrance, ill-will is a hindrance, stiffness-and-torpor is a hindrance, agitation is a hindrance, uncertainty is a hindrance, ignorance is a hindrance, boredom is a hindrance, also all unprofitable ideas are a hindrance.

Hindrance: in what sense hindrance?

They are hindrances in the sense of blocking the outlets.

What are the outlets?

Renunciation is an outlet for noble ones, and noble ones are let out by renunciation: zeal for sensual-desires blocks that outlet, and because one is hindered by zeal for sensual-desires one does not understand the noble ones' outlet consisting in renunciation.

Non-ill-will ... ill-will ...

Perception-of-light ... stiffness-and-torpor ...

Non-distraction ... agitation ...

Definition-of-ideas ... uncertainty ...

Knowledge ... ignorance ...

Gladness ... boredom ...

Also all profitable ideas are an outlet for noble ones, and noble ones are let out by all profitable ideas: all unprofitable ideas block that outlet, and because one is hindered by all unprofitable ideas one does not understand the noble ones' outlet consisting in all profitable ideas.

[*Section ii*]

6. When one whose cognizance is purified from these hindrances [164] develops concentration by mindfulness of breathing with sixteen grounds, the following eighteen imperfections arise in him in momentary combinations.[2]

What eighteen imperfections arise?

(1) When he goes in with mindfulness after the beginning, middle and end of an in-breath,[3] his cognizance becomes distracted internally, and that is an obstruction to concentration.

(2) When he goes out with mindfulness after the beginning, middle and end of an out-breath, his cognizance becomes distracted externally, and that is an obstruction to concentration.

(3) Such behaviour of craving as hope for, and attachment to, in-breath is an obstruction to concentration.

(4) Such behaviour of craving as hope for, and attachment to, out-breath is an obstruction to concentration.

(5) Any longing for out-breath in him, when he is fatigued by [too long or too short] in-breath, is an obstruction to concentration.

(6) Any longing for in-breath in him, when he is fatigued by out-breath, is an obstruction to concentration.[4]

7.
Mindfulness running after in-breath
And running after out-breath, too,
Expecting distraction inwardly,
Loving distraction outwardly,
The longing for out-breath in one
Who is by in-breath much fatigued,
The longing for in-breath in one
Who is by out-breath much fatigued;
These six defects in concentration
Based upon mindfulness of breathing
Are such as will prevent release
Of cognizance that they distract;
And those who know not liberation
Perforce must trust in others' words.

8. (7) If, when he adverts to the sign,[5] his cognizance is shakable by in-breath, this is an obstacle to concentration.

(8) If, when he adverts to in-breath, his cognizance is shakable by the sign, this is an obstacle to concentration.

(9) If, when he adverts to the sign, his cognizance is shakable by out-breath, this is an obstacle to concentration.

(10) If, when he adverts to out-breath, his cognizance is shakable by the sign, this is an obstruction to concentration.

(11) If, when he adverts to in-breath, his cognizance is shakable by out-breath, this is an obstruction to concentration.

(12) If, when he adverts to out-breath, his cognizance is shakable by in-breath, this is an obstruction to concentration.

9.
Adverting to the sign the while the mind
Is still distracted by in-breath;
Adverting to in-breath while cognizance
Can still be shaken by the sign;
Adverting to the sign the while the mind
Is still distracted by out-breath;
Adverting to out-breath while cognizance
Can still be shaken by the sign;

Adverting to in-breath the while the mind
  Is still distracted by out-breath;
Adverting to out-breath while cognizance
  Can still be shaken by in-breath:
These six defects in concentration
  Based upon mindfulness of breathing
Are such as will prevent release
  Of cognizance that they can shake;
And those who know not liberation
  Perforce must trust in others' words.

10. (13) Cognizance that runs after the past [breaths] is[6] attacked by distraction and is an obstruction to concentration.

(14) Cognizance shaken by looking forward to the future [breaths] is an obstruction to concentration.

(15) Slack cognizance is attacked by indolence and is an obstruction to concentration.

(16) Over-exerted cognizance is attacked by agitation and is an obstruction to concentration.

(17) Enticed cognizance is attacked by greed and is an obstruction to concentration.

(18) Repelled cognizance is attacked by ill-will and is an obstruction to concentration.

11. The cognizance that hunts the past,
  That loves the future, that is slack,
Over-exerted, or enticed,
  Or repelled, is unconcentrated.
These six defects in concentration
  Based upon mindfulness of breathing
Are such that when they stain his thought
  He knows not Higher Cognizance.

12. (1) When he goes in with mindfulness after the beginning, middle and end of the in-breath, his cognizance being distracted internally, both his body and his cognizance are disquieted, perturbed and excited. (2) When he goes out with mindfulness after the beginning, middle and end of the out-breath, his cognizance being distracted externally, both his body and his cognizance are disquieted, perturbed and excited. (3) With such behaviour of craving as hope for, and attachment to, in-breath both his body and his cognizance are disquieted, perturbed and excited. (4) With such behaviour of craving as hope for, and attachment to, out-breath both his body ... (5) [166] Owing to longing for out-breath in him

when he is fatigued by [too long or too short] in-breath both his body ... (6) Owing to longing for in-breath in him when he is fatigued by out-breath both his body ... (7) If, when he adverts to the sign, his cognizance is still shakable by in-breaths both his body ... (8) If, when he adverts to in-breath, his cognizance is still shakable by the sign both his body ... (9) If, when he adverts to the sign, his cognizance is still shakable by out-breath both his body ... (10) If, when he adverts to out-breath, his cognizance is still shakable by the sign both his body ... (11) If, when he adverts to in-breath, his cognizance is still shakable by out-breath, both his body ... (12) If, when he adverts to out-breath, his cognizance is still shakable by in-breath, both his body ... (13) With cognizance running after the past and attacked by distraction both his body ... (14) With cognizance shaken by looking forward to the future [breaths] both his body ... (15) With cognizance slack and attacked by indolence both his body ... (16) With cognizance over-exerted and attacked by agitation both his body ... (17) With cognizance enticed and attacked by greed both his body ... (18) With cognizance repelled and attacked by ill-will both his body and his cognizance are disquieted, perturbed and excited.

13. One whose mindfulness of breathing
Is undeveloped, unperfected,
Finds perturbation of his body
Likewise of his cognizance,
He is then excited in his body
And likewise in his cognizance.
One whose mindfulness of breathing
Has been developed and perfected
Quits perturbation of his body
And likewise of his cognizance
He is unexcited in his body
And likewise in his cognizance.

14. When one whose cognizance is purified from those hindrances [mentioned in Section i.] develops concentration by mindfulness of breathing with sixteen grounds these eighteen imperfections arise in him in momentary combinations.

* *
*

[*Section iii*]

15. What are the thirteen kinds of knowledge of cleansing?

(1) Cognizance that runs after the past [breaths] is attacked by distraction: by avoiding that he concentrates it in one place, thus cognizance does not become distracted.

(2) Cognizance that looks forward to the future [breaths] is shakable: [167] by avoiding that he composes it there, thus also cognizance does not become distracted.

(3) Slack cognizance is attacked by indolence: by exerting it he abandons indolence, thus also cognizance does not become distracted.

(4) Over-exerted cognizance is attacked by agitation: by curbing it he abandons agitation, thus also cognizance does not become distracted.

(5) Enticed cognizance is attacked by greed: by being fully aware of that he abandons greed, thus also cognizance does not become distracted.

(6) Repelled cognizance is attacked by ill-will: by being fully aware of that he abandons ill-will, thus also cognizance does not become distracted.

In these six aspects cognizance becomes purified and bright and arrives at the unities.

16. What are these unities? They are:

(7) the unity consisting in establishing the will-to-relinquish a gift [in the act of giving],

(8) the unity consisting in establishing the sign of serenity [in concentration],

(9) the unity consisting in establishing the characteristic of fall [in insight],

(10) the unity consisting in establishing cessation [in the path].

17. The unity consisting in establishing the will-to-relinquish a gift belongs to those resolute on giving up. The unity consisting in establishing the sign of serenity belongs to those devoted to the Higher Cognizance. The unity consisting in establishing the characteristic of fall belongs to those practising insight. The unity consisting in establishing cessation belongs to Noble Persons.

18. In these four instances cognizance arrived at unity

(11) enters into purification of the way,[7]

(12) is intensified in equanimity,

(13) is satisfied by knowledge.

*

19. What is the beginning, the middle, and the end, of the first jhana?

Of the first jhana purification of the way is the beginning, intensification of equanimity is the middle, and encouragement is the end.

20. *Of the first jhana purification of the way is the beginning*: how many characteristics has the beginning?

The beginning has three characteristics:

(i) cognizance is purified of obstructions to that [jhana];

(ii) because it is purified, cognizance makes way for the central [state of equilibrium, which is the] sign of serenity;

(iii) because it has made way, cognizance enters into that state.

And in that cognizance is purified of obstructions, and because it is purified, cognizance makes way for the central [state of equilibrium, which is the] sign of serenity, and because it has made way, cognizance enters into that state, [168] purification of the way is the beginning of the first jhana. These are the three characteristics of the beginning. Hence it is said that the first jhana is good in the beginning, which possesses [three] characteristics.

21. *Of the first jhana intensification of equanimity is the middle*: how many characteristics has the middle?

The middle has three characteristics:

(iv) he looks on with equanimity at cognizance that is purified;

(v) he looks on with equanimity at it as having made way for serenity;

(vi) he looks on with equanimity at the establishment of unity.

And in that he [now] looks on with equanimity at cognizance that is purified and looks on with equanimity at it as having made way for serenity and looks on with equanimity at the establishment of unity, that intensification of equanimity is the middle of the first jhana. These are the three characteristics of the middle. Hence it is said that the first jhana is good in the middle, which possesses [three] characteristics.

22. *Of the first jhana encouragement is the end*: how many characteristics has the end?

The end has four characteristics:

(vii) encouragement in the sense that there was non-excess of the ideas arisen therein;

(viii) encouragement in the sense that the faculties had a single function (taste);

(ix) encouragement in the sense that the appropriate energy was effective;

(x) encouragement in the sense of repetition;

are the encouragement in the end of the first jhana. These are the four characteristics of the end. Hence it is said that the first jhana is good in the end, which possesses [four] characteristics.

23. Cognizance that has reached the triple cycle [of beginning, middle and end] thus and is good in the three ways and possesses the ten characteristics also possesses [the five jhana factors of] applied-thought and sustained-thought and happiness and pleasure and steadiness as well as

[the five faculties and powers of] faith and energy and mindfulness and concentration and understanding.

24. What is the beginning, the middle, and the end, of the second jhana?

Of the second jhana purification of the way is the beginning, intensification of equanimity is the middle, and encouragement is the end.

25.–28. *Of the second jhana purification of the way is the beginning*: how many characteristics has the beginning?

The beginning has three ... [repeat §§20. to 23, substituting *second jhana* for *first jhana*] [169]

29.–33. What is the beginning, the middle, and the end, of the third jhana? ... [repeat §§19. to 23]

34.–38. What is the beginning, the middle, and the end, of the fourth jhana? ...

39.–58. ... [repeat the same five §§ for each of the four immaterial attainments] ...

59.–148. ... [repeat the same five §§ for each of the 18 Principal Insights] ...

149.–168. ... [repeat the same five §§ for each of the four paths] ... [170]

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[*Simile of the Saw*]

169. Sign, in-breath, out-breath, are not object
Of a single cognizance;
One knowing not these three ideas
Does not obtain development. [171]
Sign, in-breath, out-breath, are not object
Of a single cognizance;
One knowing well these three ideas
Can then obtain development.

170. How is it that these three ideas are not the supporting object of a single cognizance, that they are nevertheless not unrecognized, that cognizance does not become distracted, that he manifests endeavour, carries out a task and achieves a distinctive effect?

Suppose there were a tree trunk placed on a level piece of ground, and a man cut it with a saw. The man's mindfulness is established by the saw's teeth where they touch the tree trunk, without his giving attention to the saw's teeth as they approach and recede, though they are not unrecognized

by him as they do so; and he manifests endeavour, carries out a task and achieves a distinctive effect.

As the tree trunk placed on the level piece of ground, so the sign for the anchoring of mindfulness.[8] As the saw's teeth, so the in-breaths and out-breaths. As the man's mindfulness, established by the saw's teeth where they touch the tree trunk, without his giving attention to the saw's teeth as they approach and recede, though they are not unrecognized by him as they do so, and so he manifests endeavour, carries out a task and achieves a distinctive effect, so too the bhikkhu sits, having established mindfulness at the nose tip or on the upper lip, without giving attention to the in-breaths and out-breaths as they approach and recede, though they are not unrecognized by him as they do so, and he manifests endeavour, carries out a task and achieves a distinctive effect.

What is the endeavour? The body and the cognizance of one who is energetic become wieldy: this is the endeavour.

What is the task? Imperfections come to be abandoned in one who is energetic, and his applied-thoughts are stilled: this is the task.

What is the effect? Fetters come to be abandoned in one who is energetic, and his underlying tendencies come to be done away with: this is the distinctive effect.

So these three things are not the supporting object of a single cognizance [172] and they are nevertheless not unrecognized, and cognizance does not become distracted, and he manifests endeavour, carries out a task, and achieves a distinctive effect.

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171. Whose mindfulness of breathing in
And out is perfect, well developed,
And gradually brought to growth
According as the Buddha taught,
'Tis he illuminates the world
Just like the full moon free from cloud.[9]

172. *Breathing in* (*āna*) is in-breath (*assāsa*); *breathing out* (*apāna*) is out-breath (*passāsa*).[10] Establishment (foundation) by means of in-breath is *mindfulness*; establishment (foundation) by means of out-breath is *mindfulness*. When he breaths in it is established (founded) in him; when he breathes out it is established (founded) in him.

173. *Perfect*: perfect in the sense of embracing [jhana, insight and path]; perfect in the sense of [the mutual] equipment [of all ideas connected therewith]; perfect in the sense of perfection.

174. *Well developed*: There are four kinds of development:

(i) development in the sense of non-excess of ideas arisen therein (I 135),

(ii) development in the sense of single function (taste) of the faculties (I 134),

(iii) development in the sense of effectiveness of appropriate energy,

(iv) development in the sense of repetition.

These four kinds of development in him are made the vehicle, made the ground, consolidated, reinforced and brought to very sameness.

'Made the vehicle': he has mastery, power and assurance wherever he wishes, those ideas [of serenity and insight] are ready to his adverting, ready to his wish, ready to his attention, ready to his arising of cognizance. Hence 'made the vehicle' was said.

'Made the ground': his mindfulness is well-established (founded) on whatever basis his cognizance is well steadied on. His cognizance is well steadied on whatever ground his mindfulness is well established (founded) on. Hence 'made the ground' was said.

'Consolidated': his mindfulness has parallel turn-over with whatever he guides his cognizance by. He guides his cognizance by whatever his mindfulness has parallel turn-over with. Hence 'consolidated' was said.

'Reinforced': reinforced in the sense of embracing, reinforced in the sense of equipment, reinforced in the sense of perfection. When he embraces with mindfulness, he [173] conquers evil, unprofitable ideas. Hence 'reinforced' was said.

'Brought to very sameness' (*susamāraddhā*); there are four kinds of bringing to very sameness: bringing to very sameness in the sense of non-excess of ideas arisen therein, bringing to very sameness in the sense of single function (taste) of the faculties, bringing to very sameness in the sense of effectiveness of appropriate energy, bringing to very sameness owing to verisimilar abolition (*susamugghātattā*) of defilements opposed thereto.

'Very sameness' (*susamaṃ*): [11] there is sameness (*samaṃ*) and very sameness (*susamaṃ*). What is sameness? Ideas there arisen that are blameless and partake of enlightenment: this is sameness. What is very sameness? The supporting object for such ideas, namely, cessation, nibbana: this is very sameness. This sameness and this very sameness are known, seen, recognized, realized, sounded with understanding; tireless energy is brought to bear (*āraddha*), established (founded) mindfulness is unremitting, the tranquillized body brings no trouble (*asāraddho*), concentrated cognizance is unified. Hence 'brought to very sameness' (*susamāraddhā*) was said.

175. *Gradually brought to growth*: previously prepared for growth and

subsequently brought to growth by long in-breath, previously prepared for growth and subsequently brought to growth by long out-breath, ... [and so on with the rest of the 32 modes, see §183 below, up to] ... previously prepared for growth and subsequently brought to growth by out-breath contemplating relinquishment. Also all the varieties of mindfulness of breathing with its sixteen grounds are prepared for growth and brought to growth interdependently. Hence 'gradually brought to growth' was said.

176. *According as*: there are ten meanings of 'according as', namely, meaning of 'according as' as meaning of self-control, meaning of 'according as' as meaning of serenity in oneself, ... as meaning of extinguishment in oneself, ... as meaning of direct knowledge, ... as meaning of full understanding, ... as meaning of abandoning, ... as meaning of developing, ... [174] as meaning of realizing, ... as meaning of convergence upon actuality, meaning of 'according as' as meaning of establishment in cessation.

177. *Buddha* (Enlightened One): he who is the Blessed One, who is what he is of himself, without teacher in ideas not heard before,[12] who discovered (*abhisambujjhati*) the actualities by himself, reached omniscient knowledge therein and the powers and mastery.

Buddha: in what sense *buddha*? He is the discoverer (*bujjhitar*) of the actualities, thus he is enlightened (*buddha*). He is the awakener (*bodhetar*) of the generation, thus he is enlightened. He is enlightened by omniscience, enlightened by seeing all, enlightened without dependence on others' instruction, enlightened because of majesty,[13] he is enlightened through the quality of having exhausted cankers, enlightened through the quality of being free from the essentials of being. He is quite without greed, thus he is enlightened; he is quite without hate, thus he is enlightened; he is quite without delusion, thus he is enlightened; he is quite without defilement, thus he is enlightened; he has travelled the path that goes on only one way, thus he is enlightened; he alone discovered the peerless full enlightenment, thus he is enlightened. He is enlightened because he has destroyed unenlightenment and obtained enlightenment.

Buddha: this is not a name made by a mother, made by a father, made by a brother, made by a sister, made by friends and companions, made by relatives and kin, made by ascetics and brahmans, made by deities: this is a name (derived) from the final liberation of the Enlightened Ones, the Blessed Ones, together with the obtainment of omniscient knowledge at the root of the Enlightenment Tree, this name 'Enlightened One (Buddha)' is a description (concept) based on realization.

178. *Taught*: According as the Buddha taught, the meaning of 'according as' being the meaning of self control. According as the Buddha taught, the meaning of 'according as' being the meaning of serenity in oneself ...

[and so on as in §176 up to] ... According as the Buddha taught, the meaning of 'according as' being the meaning of establishment in cessation.

179. *He*: he is a layman or one gone forth into homelessness.

180. *World*: world of aggregates, ... [repeat Tr. I §580 up to] ... Eighteen worlds: Eighteen principles.

181. *Illuminates*: Having discovered the meaning of 'according as' to be the meaning of self-control, [175] he is a luminary illumining, illuminating, this world. Having discovered the meaning of 'according as' to be the meaning of serenity in oneself ... [and so on as in §176 up to] ... Having discovered the meaning of 'according as' to be the meaning of establishment in cessation, he is a luminary illumining, illuminating, this world.

182. *Just like the full moon free from cloud*: Defilements are like clouds, the noble ones' knowledge is like the moon. The bhikkhu is like the deity's son who possesses the full moon. As the moon when freed from cloud, freed from mist, freed from smoke and dust, delivered from the clutches of the Eclipse-Demon Rāhu, gleams and glows and shines, so too the bhikkhu who is delivered from all defilements gleams and glows and shines. Hence 'just like the full moon free from cloud' was said.

These are the thirteen kinds of knowledge of cleansing.

End of Recitation Section

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[*Section iv*]

183. What are the thirty-two kinds of knowledge in mindful workers?

[*Sutta Summary: 4 Tetrads, 16 bases, 32 modes*]

Here a bhikkhu, gone to the forest or to the root of a tree or to an empty place sits down; having folded his legs crosswise, set his body erect, established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out.

(1) Breathing in long, he knows 'I breathe in long'; (2) or breathing out long, he knows 'I breathe out long'. (3) Breathing in short, he knows 'I breathe in short'; (4) or breathing out short, he knows 'I breathe out short'. (5) He trains thus 'I shall breathe in acquainted with the whole body [of breaths]' (6) he trains thus 'I shall breathe out acquainted with the whole body [of breaths]'. (7) He trains thus 'I shall breathe in tranquillizing the body formation', (8) he trains thus 'I shall breathe out tranquillizing the body formation'.

(9) He trains thus 'I shall breathe in acquainted with happiness'; (10) he trains thus 'I shall breathe out acquainted with happiness'. (11) He trains thus 'I shall breathe in acquainted with pleasure'; (12) he trains thus 'I shall breathe out acquainted with pleasure'. (13) He trains thus [176] 'I shall breathe in acquainted with the cognizance formation'; (14) he trains thus 'I shall breathe out acquainted with the cognizance formation'. (15) He trains thus 'I shall breathe in tranquillizing the cognizance formation'; (16) he trains thus 'I shall breathe out tranquillizing the cognizance formation'.

(17) He trains thus 'I shall breathe in acquainted with cognizance'; (18) he trains thus 'I shall breathe out acquainted with cognizance'. (19) He trains thus 'I shall breath in gladdening cognizance'; (20) he trains thus 'I shall breathe out gladdening cognizance'. (21) He trains thus 'I shall breathe in concentrating cognizance'; (22) he trains thus 'I shall breathe out concentrating cognizance'. (23) He trains thus 'I shall breathe in liberating cognizance'; (24) he trains thus 'I shall breathe out liberating cognizance'.

(25) He trains thus 'I shall breathe in contemplating impermanence'; (26) he trains thus 'I shall breathe out contemplating impermanence'. (27) He trains thus 'I shall breathe in contemplating fading away'; (28) he trains thus 'I shall breathe out contemplating fading away'. (29) He trains thus 'I shall breathe in contemplating cessation'; (30) he trains thus 'I shall breath out contemplating cessation'. (31) He trains thus 'I shall breathe in contemplating relinquishment'; (32) he trains thus 'I shall breathe out contemplating relinquishment'. (Vin iii 70*f*; M iii 83; S v 311*f*.; A v 111)

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[*Commentary on Introductory Paragraph*]

184. *Here*: in this view, in this choice, in this preference, in this selection, in this True Idea, in this Discipline (vinaya), in this field of True Idea and Discipline, in this doctrine, in this Good Life, in this Master's Dispensation. Hence 'here' is said.

185. *A bhikkhu*: a bhikkhu is a magnanimous ordinary man or an Initiate or an Arahant who has reached the unassailable idea.

186. *Forest*: having gone out beyond the boundary post, all that is forest.

187. *Root of a tree*: where the bhikkhu's seat is prepared, or his bed or his chair or his mattress or his mat or his piece of hide or his spread of grass or his spread of leaves, or his spread of straw, there he walks or stands or sits or lies down.

188. *Empty*: unfrequented by laymen or by those gone forth into homelessness.

189. *Place*: dwelling, lean-to, mansion, villa, cave.
190. *Sits down; having folded his legs crosswise*: he is seated, having folded his legs crosswise.
191. *Set his body erect*: his body is erect, [firmly] placed, properly disposed.
192. *Established mindfulness in front of him (parimukhaṃ satiṃ upaṭṭhapetvā)*: *pari* has the sense of embracing; *mukhaṃ* (lit. mouth) has the sense of outlet; *sati* (mindfulness) has the sense of establishment (foundation). Hence '*parimukhaṃ satiṃ upaṭṭhapetvā* (established mindfulness in front of him)' is said.[14]
193. *Ever mindful he breathes in, mindful he breathes out*: [177] he is a mindful worker in thirty-two aspects:

(1) When he knows unification of cognizance and non-distraction through breathing in long, mindfulness is established (founded) in him; by means of that mindfulness and that knowledge he is a mindful worker. (2) When he knows unification of cognizance and non-distraction through breathing out long, ... (32) When he knows unification of cognizance and non-distraction through breathing out contemplating relinquishment, mindfulness is established (founded) in him; by means of that mindfulness and that knowledge he is a mindful worker.

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(i)

194. *How is it that (1) breathing in long, he knows 'I breathe in long', (2) breathing out long, he knows 'I breathe out long'?*

[*Analysis of Knowledge of the Object of Contemplation*]

195. (a) He breathes in a long in-breath reckoned by extent. (b) He breathes out a long out-breath reckoned by extent. (c) He breathes in and breathes out long in-breaths and out-breaths reckoned by extent. As he breathes in and breathes out long in-breaths and long out-breaths reckoned by extent, zeal arises. (d) Through zeal he breathes in a long in-breath more subtle than before reckoned by extent. (e) Through zeal he breathes out a long out-breath more subtle than before reckoned by extent. (f) Through zeal he breathes in and breathes out long in-breaths and out-breaths more subtle than before reckoned by extent. As, through zeal, he breathes in and breathes out long in-breaths and out-breaths more subtle than before reckoned by extent, gladness arises. (g) Through gladness he breathes in a long in-breath more subtle than before reckoned by extent. (h) Through gladness he breathes out a long out-breath more subtle than before reckoned by extent. (i) Through gladness he breathes in and breathes out long

in-breaths and out-breaths more subtle than before reckoned by extent. As, through gladness, he breathes in and breathes out long in-breaths and out-breaths more subtle than before reckoned by extent, his cognizance turns away from the long in-breaths and out-breaths, and equanimity is established.[15]

[*The Foundation of Mindfulness*]

196. Long in-breaths and out-breaths in these nine aspects are a body.[16] The establishment (foundation) is mindfulness. The contemplation is knowledge. The body is the establishment (foundation), but it is not the mindfulness. Mindfulness is both the establishment (foundation) and the mindfulness. By means of that mindfulness and that knowledge he contemplates that body. Hence 'Development of the Foundation (Establishment) of Mindfulness consisting in contemplation of the body as a body'[17] is said. [178]

197. *He contemplates*:[18] how does he contemplate that body? He contemplates it as impermanent, not as permanent; as painful, not as pleasant; as not self, not as self; he becomes dispassionate, does not delight; he causes greed to fade away, does not inflame it; he causes cessation, not arising; he relinquishes, does not grasp. When he contemplates as impermanent he abandons perception of permanence, when he contemplates as painful he abandons perception of pleasure, when he contemplates as not self he abandons perception of self, when he becomes dispassionate he abandons delight, when his greed fades away he abandons greed, when he causes cessation he abandons arising, when he relinquishes he abandons grasping. Thus he contemplates the body.

198. *Development*: there are four kinds of development: development in the sense of non-excess of ideas produced therein, development in the sense of single function (taste) of the faculties, development in the sense of effectiveness of the appropriate energy, and development in the sense of repetition.

[*Exercise of Mindfulness and Full-awareness*][19]

199. When he understands unification of cognizance and non-distraction through long in-breaths and out-breaths, his feelings are recognized as they arise, recognized as they appear (are established), recognized as they subside; his perceptions are recognized as they arise, recognized as they appear (are established), recognized as they subside; his applied-thoughts are recognized as they arise, recognized as they appear (are established), recognized as they subside.

200. How are *feelings* recognized as they arise, recognized as they appear, recognized as they subside? How is the arising of feeling recognized?

The arising of feeling is recognized in the sense of conditioned arising thus: With the arising of ignorance there is the arising of feeling. The arising of feeling is recognized in the sense of conditioned arising thus: With the arising of craving there is the arising of feeling ... With the arising of action there is the arising of feeling. The arising of feeling is recognized in the sense of conditioned arising thus: With the arising of contact there is the arising of feeling. Also when he sees the characteristic of generation, he has recognized the arising of feeling. This is how the arising of feeling is recognized. (cf. I §288)

How is the appearance (establishment) of feeling recognized? When he gives attention [to feeling] as impermanent, the appearance (establishment) as exhaustion is recognized; when he gives [it] attention as painful, the appearance (establishment) as terror is recognized; when he gives [it] attention as not self the appearance (establishment) as voidness is recognized. This is how the appearance of feeling is recognized.

How is the subsiding of feeling recognized? The subsiding of feeling is recognized in the sense of conditioned cessation thus: With the cessation of ignorance there is the cessation of feeling. The subsiding of feeling is recognized in the sense of conditioned cessation thus: With the cessation of craving there is the cessation of feeling ... [179] With the cessation of action there is the cessation of feeling ... The subsiding of feeling is recognized in the sense of conditioned cessation thus: With the cessation of contact there is the cessation of feeling. Also when he sees the characteristic of change he has recognized the subsiding of feeling. This is how the subsiding of feeling is recognized.

This is how feelings are recognized as they arise, recognized as they appear, and recognized as they subside.

201. How are *perceptions* recognized as they arise, recognized as they appear, recognized as they subside?

How is the arising of perception recognized? The arising of perception is recognized in the sense of conditioned arising thus: With the arising of ignorance there is the arising of perception ... With the arising of craving ... With the arising of contact ... [and so on as in §200 up to the end].

202. How are *applied-thoughts* recognized as they arise, recognized as they appear, recognized as they subside?

How is the arising of applied-thoughts recognized? The arising of applied-thoughts is recognized in the sense of conditioned arising thus: With the arising of ignorance there is the arising of applied-thoughts ... With the arising of craving ... With the arising of action ... With the arising

of perception ... [and so on as in §200, substituting *perception* for *contact* up to the end] ... [180][20]

This is how applied-thoughts are recognized as they arise, recognized as they appear, and recognized as they subside.

[*Combining the Faculties, Etc.*]

203. When he understands unification of cognizance and non-distraction through long in-breaths and out-breaths, he combines the faculties, understands their domain, and penetrates their meaning of sameness; he combines the powers ... ; he combines the enlightenment factors ... ; he combines the path ... ;[21] he combines [other] ideas, understands their domain, and penetrates their meaning of sameness.

204. He *combines the faculties*: how does he combine the faculties? He combines the faith faculty through its meaning of resolution, he combines the energy faculty through its meaning of exertion, he combines the mindfulness faculty through its meaning of establishment (foundation), he combines the concentration faculty through its meaning of non-distraction, he combines the understanding faculty through its meaning of seeing. This person combines these faculties on this object. Hence 'he combines the faculties' is said.

205. *He understands their domain*: his supporting-object is his domain; his domain is his supporting-object. He understands, thus he is a person; the act-of-understanding is understanding.[22]

Sameness: the appearance of the supporting-object is sameness, the non-distraction of cognizance is sameness, the cleansing of cognizance is sameness.

Meaning: meaning as blameless, meaning as without defilement, meaning as cleansing, ultimate meaning.

Penetrates: he penetrates the appearance (establishment) of the supporting object, he penetrates the meaning of non-distraction of cognizance, he penetrates the meaning of steadiness of cognizance, he penetrates the meaning of the cleansing of cognizance. Hence 'penetrates the meaning of sameness' is said.

206. *He combines the powers*: how does he combine the powers? He combines the faith power through its meaning of unshakability by non-faith. He combines the energy power through its meaning of unshakability by indolence. He combines the mindfulness power through its meaning of unshakability by negligence. He combines the concentration power through its meaning of unshakability by agitation. He combines the understanding power through its meaning of unshakability by ignorance. This person combines these powers on this object. Hence 'he combines the powers' is said.

207. He understands their domain ... [etc. as in §205 to the end]. [181]
208. *He combines the enlightenment factors*: how does he combine the enlightenment factors? He combines the mindfulness enlightenment factor through its meaning of establishment (foundation). He combines the investigation-of-ideas enlightenment factor through its meaning of investigating. He combines the energy enlightenment factor through its meaning of exerting. He combines the happiness enlightenment factor through its meaning of intentness upon. He combines the tranquillity enlightenment factor through its meaning of peace. He combines the concentration enlightenment factor through its meaning of non-distraction. He combines the equanimity enlightenment factor through its meaning of reflexion. This person combines these enlightenment factors on this object. Hence 'He combines the enlightenment factors' is said.
209. *He understands their domain*: ... [etc., as in §§205 up to the end].
210. *He combines the path*: how does he combine the path? He combines right view through its meaning of seeing. He combines right thought through its meaning of directing onto. He combines right speaking through its meaning of embracing. He combines right acting through its meaning of originating. He combines right living through its meaning of cleansing. He combines right effort through its meaning of exertion. He combines right mindfulness through its meaning of establishing (foundation). He combines right concentration through its meaning of non-distraction. This person combines this path on this object. Hence 'He combines the path' is said.
211. He understands its domain ... [etc., as in §§ 205 to the end].
212. *He combines [other] ideas*: how does he combine [other] ideas? He combines the faculties through their meaning of dominance. He combines the powers through their meaning of unshakability. He combines the enlightenment factors through their meaning of outlet. He combines the path through its meaning of cause. He combines the foundations (establishments) of mindfulness through their meaning of establishment (foundation). He combines the right endeavours through their meaning of exertion. He combines the bases of success (roads to power) through their meaning of succeeding. He combines the actualities through their meaning of suchness (reality).
213. He combines serenity through its meaning of non-distraction. He combines insight through its meaning of contemplation. He combines serenity and insight through their meaning of single function (taste). He combines coupling through its meaning of non-excess.
214. He combines purification of virtue through its meaning of restraint. He combines purification of cognizance through its meaning of non-

distraction. He combines purification of view through its meaning of seeing. He combines liberation through its meaning of deliverance. [182] He combines recognition through its meaning of penetration. He combines deliverance through its meaning of giving up. He combines knowledge of exhaustion through the sense of cutting off. He combines knowledge of non-arising in its meaning of tranquillization.

215. Zeal he combines through its meaning of root. Attention he combines through its meaning of originating. Contact he combines through its meaning of combining. Feeling he combines through its meaning of meeting. Concentration he combines through its meaning of its being foremost. Mindfulness he combines through its meaning of dominance. Understanding he combines through its meaning of being highest of all. Deliverance he combines through its meaning of core. Nibbana, which merges in the deathless, he combines through its meaning of ending. This person combines these ideas on this object. Hence 'He combines [other] ideas' is said.

216. *He understands their domain*: ... [etc., as in §§106–7 up to the end].

(ii)

217. *How is it that (3) breathing in short, he knows 'I breathe in short'; (4) breathing out short, he knows 'I breathe out short'*?

[*Analysis of the Object of Contemplation*]

218. (a) He breathes in a short in-breath reckoned by brevity. (b) He breathes out a short out-breath reckoned by brevity. (c) He breathes in and breathes out short in-breaths and short out-breaths reckoned by brevity. As he breaths in and breathes out short in-breaths and out-breaths reckoned by brevity, zeal arises. (d) Through zeal he breathes in a short in-breath more subtle than before reckoned by brevity. (e) ... [and so on as in §195 up to the end, substituting *short* for *long* and *brevity* for *extent*].

[*The Foundation of Mindfulness*]

219. Short in-breaths and out-breaths in these nine aspects are a body. The establishment (foundation) is mindfulness. The contemplation is knowledge. The body is the establishment (foundation), but it is not the mindfulness. Mindfulness is both the establishment (foundation) [183] and the mindfulness. By means of that mindfulness and that knowledge he contemplates that body. Hence 'Development of the Foundation (Establishment) of Mindfulness consisting in contemplation of the body as a body' is said.

220. *He contemplates*: ... [repeat §197].
221. *Development*: ... [repeat §198].

[*Exercise of Mindfulness and Full-awareness*]
222–5. When he understands unification of cognizance and non-distraction through short in-breaths and out-breaths, his feelings are recognized as they arise, ... [and so on as in §§199–202 up to the end].

[*Combining the Faculties, Etc.*]
226–38. When he understands unification of cognizance and non-distraction through short in-breaths and out-breaths, he combines the faculties, understands their domain, and penetrates their meaning of sameness; he combines the powers, ... [and so on as in §§203–215 up to the end].

(iii)

239. *How is it that (5) he trains thus 'I shall breathe in acquainted with the whole body [of breaths]'; (6) he trains thus 'I shall breathe out acquainted with the whole body [of breaths]'?*

[*Analysis of the Object of Contemplation*]
240. *Body*: there are two bodies: the mental body and the material body.

What is the mental body? Feeling, perception, volition, contact, attention, and mentality are the mental body, and also what are called cognizance formations: these are the mental body.

What is the material body? The four great entities and the materiality derived by clinging from the four great entities, in-breath and out-breath and the sign for anchoring [mindfulness], and also what are called body formations: this is the material body.
241. How is he acquainted with these bodies? When he understands unification of cognizance and non-distraction through long in-breaths, his mindfulness is established (founded). By means of that mindfulness and that knowledge he is acquainted with those bodies. When he understands unification of cognizance and non-distraction through long out-breaths, ... through short in-breaths, ... through short out-breaths, his mindfulness is established (founded). By means of that mindfulness and that knowledge he is acquainted with those bodies.
242. When he adverts, he is acquainted with those bodies. When he knows, he is acquainted with those bodies. When he sees, ... reviews, ... steadies his cognizance, ... resolves with faith, ... exerts energy, ... establishes (founds) mindfulness, ... concentrates cognizance, ... When

he understands with understanding, ... When he directly knows what is to be directly known, ... When he fully understands what is to be fully understood, ... [184] When he abandons what is to be abandoned, ... When he develops what is to be developed, ... When he realizes what is to be realized, he is acquainted with those bodies. That is how those bodies are experienced.

[*The Foundation of Mindfulness*]

243. In-breaths and out-breaths while acquainted with the whole body [of breaths] are a body. The establishment (foundation) is mindfulness. The contemplation is knowledge. The body is the establishment (foundation), but it is not the mindfulness. Mindfulness is both the establishment (foundation) and the mindfulness. By means of that mindfulness and that knowledge he contemplates that body. Hence 'Development of the Foundation (Establishment) of Mindfulness consisting in contemplation of the body as a body' is said.

244. *He contemplates*: ... [repeat §197].

245. *Development*: ... [repeat §198].

[*Training*]

246. In-breaths and out-breaths while acquainted with the whole body [of breaths] are Purification of Virtue in the sense of restraint; they are Purification of Cognizance in the sense of non-distraction; they are Purification of View in the sense of seeing. The meaning of restraint therein is training in the Higher Virtue; the meaning of non-distraction therein is training in the Higher Cognizance; the meaning of seeing therein is training in the Higher Understanding.

247. When he adverts to these three trainings he trains, when he knows them he trains, when he sees, ... [and so on as in §242 up to] ... when he realizes what is to be realized he trains.

[*Exercise of Mindfulness and Full-awareness*]

248–51. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths while acquainted with the whole body [of breaths], his feelings are recognized as they arise, ... [and so on as in §§199–202 up to the end].

[*Combining the Faculties, Etc.*]

252–64. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths while acquainted with the whole body [of breaths], he combines the faculties, understands their

domain, and penetrates their meaning of sameness; he combines the powers ... [and so on as in §§203–15 up to the end].

(iv)

265. *How is it that (7) he trains thus 'I shall breathe in tranquillizing the body formation'; (8) he trains thus 'I shall breathe out tranquillizing the body formation'?*

[*Analysis of the Object of Contemplation*]

266. What is the *body formation*? Long in-breaths are of the body; these things, being bound up with the body, are body formations;[23] he trains in tranquillizing, stopping, stilling, those body formations. Long out-breaths belong to the body; ... Short in-breaths belong to the body; ... Short out-breaths belong to the body; ... In-breaths while acquainted with the whole body [of breaths] belong to the body; ... Out-breaths while acquainted with the whole body [of breaths] belong to the body; these things, being bound up with the body, are body formations; he trains in tranquillizing, stopping, stilling, those body formations.

When there are such body formations whereby there is bending backwards, sideways, in all directions, and forwards, and perturbation, excitement, moving, and shaking, of the body, [185] he trains thus 'I shall breathe in tranquillizing the body formation', he trains thus 'I shall breathe out tranquillizing the body formation'. When there are such body formations whereby there is no bending backwards, sideways, in all directions, and forwards, and no perturbation, excitement, moving, and shaking, of the body, quiet and subtle, he trains thus 'I shall breathe in tranquillizing the body formation', he trains thus 'I shall breathe out tranquillizing the body formation.'

So then he trains thus 'I shall breathe in tranquillizing the body formation', he trains thus 'I shall breathe out tranquillizing the body formation': that being so, there is no production of experience of wind, and there is no production of in-breaths and out-breaths, and there is no production of mindfulness of breathing, and there is no production of concentration by mindfulness of breathing, and consequently the wise neither enter into nor emerge from that attainment.

So then he trains thus 'I shall breathe in tranquillizing the body formation', he trains thus 'I shall breathe out tranquillizing the body formation': that being so, there is production of experience of wind, and there is production of out-breaths and in-breaths, and there is production of mindfulness of breathing, and there is production of concentration by

mindfulness of breathing, and consequently the wise enter into and emerge from that attainment. Like what? Just as when a gong is struck. At first gross sounds occur and [cognizance occurs] because the sign of the gross sounds is well apprehended, well attended to, well observed; and when the gross sounds have ceased, then afterwards faint sounds occur and [cognizance occurs] because the sign [24] of the faint sounds is well apprehended, well attended to, well observed; and when the faint sounds have ceased, then afterwards cognizance occurs because it has the sign of the faint sounds as its object — so too, at first gross in-breaths and out-breaths occur and [cognizance does not become distracted] because the sign of the gross in-breaths and out-breaths is well apprehended, well attended to, well observed; and when the gross in-breaths and out-breaths have ceased, then afterwards faint in-breaths and [186] out-breaths occur and [cognizance does not become distracted] because the sign of the faint in-breaths and out-breaths is well apprehended, well attended to, well observed; and when the faint in-breaths and out-breaths have ceased, then afterwards cognizance does not become distracted because it has the sign of the faint in-breaths and out-breaths as its object. That being so, there is production of experience of wind, and there is production of in-breaths and out-breaths, and there is production of mindfulness of breathing, and there is production of concentration by mindfulness of breathing, and consequently the wise enter into and emerge from that attainment.

[*The Foundation of Mindfulness*]

267. In-breaths and out-breaths tranquillizing the body formation are a body. The establishment (foundation) is mindfulness. The contemplation is knowledge. The body is the establishment (foundation), but it is not the mindfulness. Mindfulness is both the establishment (foundation) and the mindfulness. By means of that mindfulness and that knowledge he contemplates that body. Hence 'Development of the Foundation (Establishment) of Mindfulness consisting in contemplation of the body as a body' is said.

268. *He contemplates*: ... [repeat §197].

269. *Development*: ... [repeat §198].

[*Training*]

270–1. In-breaths and out-breaths while tranquillizing the body formation are Purification of Virtue in the sense of restraint; ... [repeat the rest of §§246–7 to end].

[*Exercise of Mindfulness and Full-awareness*]

272–5. When he understands unification of cognizance and non-distraction

through in-breaths and out-breaths tranquillizing the body formation, his feelings are recognized as they arise ... [and so on as in §§199–202 up to the end].

[*Combining the Faculties, Etc.*]

276–88. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths tranquillizing the body formation, he combines the faculties, understands their domain, and penetrates their meaning of sameness; he combines the powers, ... [and so on as in §§203–6 up to the end].

[*Conclusion of First Tetrad*]

289. Eight kinds of knowledge of contemplation, and eight kinds of establishment (foundation) of mindfulness.

Four grounds from the Sutta dealing with contemplation of the body as a body.

End of Recitation Section.

(v)

290. *(9) How is it that he trains thus 'I shall breathe in acquainted with happiness', (10) he trains thus 'I shall breathe out acquainted with happiness'?*

[*Analysis of the Object of Contemplation*]

291. What is *happiness*? When he understands unification of cognizance and non-distraction through long in-breaths, gladness due to happiness arises in him ... When he understands unification of cognizance and non-distraction through long out-breaths, ... through short in-breaths, ... through short out-breaths, ... through in-breaths while acquainted with the [187] whole body [of breaths], ... through out-breaths while acquainted with the whole body [of breaths], ... through in-breaths tranquillizing the body formation, ... through out-breaths tranquillizing the body formation, gladness due to happiness arises in him. Any happiness, gladness, gladdening, gladdenedness, gayness, gaiety, satisfaction, elation, mental uplift, is happiness.[25]

292. How is he acquainted with that happiness? When he understands unification of cognizance and non-distraction through long in-breaths, his mindfulness is established (founded). By means of that mindfulness and that knowledge he is acquainted with that happiness. When he understands unification of cognizance and non-distraction through long out-breaths,

... through short in-breaths, ... through short out-breaths, ... through in-breaths while acquainted with the whole body [of breaths], through out-breaths while acquainted with the whole body [of breaths], ... through in-breaths tranquillizing the body formation, ... through out-breaths tranquillizing the body formation, his mindfulness is established (founded). By means of that mindfulness and that knowledge he is acquainted with that happiness.

293. When he adverts, he is acquainted with that happiness. When he knows, that happiness is experienced ... [and so on as in §242 up to] ... When he realizes what is to be realized, he is acquainted with that happiness. That is how he is acquainted with that happiness.

[*The Foundation of Mindfulness*]

294. Through in-breaths and out-breaths while acquainted with happiness there is feeling. The establishment (foundation) is mindfulness. The contemplation is knowledge. The feeling is the establishment (foundation), but it is not the mindfulness. Mindfulness is both the establishment (foundation) and the mindfulness. By means of that mindfulness and that knowledge he contemplates that feeling. Hence 'Development of the Foundation (Establishment) of Mindfulness consisting in contemplation of feelings as feelings' is said.

295. *He contemplates*: ... [repeat §197].

296. *Development*: ... [repeat §198].

[*Training*]

297–8. In-breaths and out-breaths while acquainted with happiness are Purification of Virtue in the sense of restraint; ... [repeat the rest of §§246–7 up to the end].

[*Exercise of Mindfulness and Full-awareness*]

299–302. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths while acquainted with happiness, his feelings are recognized as they arise, ... [and so on as in §§ 199–202 up to the end].

[*Combining the Faculties, Etc.*]

303–15. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths while acquainted with happiness, he combines the faculties, understands their domain, and penetrates their meaning of sameness; he combines the powers, ... [and so on as in §§203–15 up to the end].

(vi)

316. *How is it that (11) he trains thus 'I shall breathe in acquainted with pleasure', (12) he trains thus 'I shall breathe out acquainted with pleasure'?* [188]

[*Analysis of the Object of Contemplation*]

317. *Pleasure*: there are two kinds of pleasure: bodily pleasure and mental pleasure.

What is bodily pleasure? Any bodily well-being, bodily pleasure, well-being and pleasure felt as born of body contact, welcome pleasant feeling born of body contact, is bodily pleasure.[26]

What is mental pleasure? Any mental well-being, mental pleasure, well-being and pleasure felt as born of mental contact, welcome pleasant feeling born of mental contact, is mental pleasure.

318. How is he acquainted with that pleasure? When he understands unification of cognizance and non-distraction through long in-breaths, ... through long out-breaths, ... through short in-breaths, ... through short out-breaths, ... through in-breaths while acquainted with the whole body [of breaths], ... through out-breaths while acquainted with the whole body [of breaths], ... through in-breaths tranquillizing the body formation, ... through out-breaths tranquillizing the body formation, ... through in-breaths while acquainted with happiness, ... through out-breaths while acquainted with happiness, his mindfulness is established (founded). By means of that mindfulness and that knowledge he is acquainted with that pleasure.

319. When he adverts, he is acquainted with that pleasure. When he knows, ... [and so on as in §242 up to] ... When he realizes what is to be realized, he is acquainted with that pleasure. That is how he is acquainted with that pleasure.

[*The Foundation of Mindfulness*]

320. Through in-breaths and out-breaths while acquainted with pleasure there is feeling. The establishment (foundation) is mindfulness. The contemplation is knowledge. The feeling is the establishment (foundation), but it is not the mindfulness. Mindfulness is both the establishment (foundation) and the mindfulness. By means of that mindfulness and that knowledge he contemplates that feeling. Hence 'Development of the Foundation (Establishment) of Mindfulness consisting in contemplation of feelings as feelings' is said.

321. *He contemplates*: ... [repeat §197].

322. *Development*: ... [repeat §198].

[*Training*]
323–4. In-breaths and out-breaths while acquainted with pleasure are Purification of Virtue in the sense of restraint; ... [repeat the rest of §§246–7 up to the end].

[*Exercise of Mindfulness and Full-awareness*]
325–8. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths while acquainted with pleasure, his feelings are recognized as they arise, ... [and so on as in §§ 199–202 up to the end].

[*Combining the Faculties, Etc.*]
329–41. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths while acquainted with pleasure, he combines the faculties, understands their domain, and penetrates their meaning of sameness; he combines the powers, ... [and so on as in §§203–15 up to the end].

(vii)

342. *How is it that (13) he trains thus 'I shall breathe in acquainted with the cognizance formation', (14) he trains thus 'I shall breathe out acquainted with the cognizance formation'?*

[*Analysis of the Object of Contemplation*]
343. What is the cognizance formation? Perception and feeling due to long in-breaths are mental; these things, being bound up with cognizance, are cognizance formations.[23] Perception and feeling due to long out-breaths ... short in-breaths ... short out-breaths ... in-breaths while acquainted with the whole body [of breaths] ... out-breaths while acquainted with the whole body [of breaths] ... in-breaths tranquillizing the body formation ... out-breaths tranquillizing the body formation ... in-breaths while acquainted with happiness ... out-breaths while acquainted with happiness ... in-breaths while acquainted with pleasure ... out-breaths while acquainted with pleasure are mental; these things, being bound up with cognizance, are cognizance formations. This is the cognizance formation.
344. How is he acquainted with those cognizance formations? When he understands unification of cognizance and non-distraction through long in-breaths, ... long out-breaths, ... short in-breaths, ... short out-breaths, ...

in-breaths while acquainted with the whole body [of breaths], ... out-breaths while acquainted with the whole body [of breaths], ... in-breaths tranquillizing the body formation, ... out-breaths tranquillizing the body formation, ... in-breaths while acquainted with happiness, ... out-breaths while acquainted with happiness, ... in-breaths while acquainted with pleasure, ... out-breaths while acquainted with pleasure, his mindfulness is established (founded). By means of that mindfulness and that knowledge those cognizance formations are experienced.

345. When he adverts, those cognizance formations are experienced. When he knows, ... [and so on as in §242 up to] ... When he realizes what is to be realized, those cognizance formations are experienced. That is how those cognizance formations [189] are experienced.

[*The Foundation of Mindfulness*]

346. Through in-breaths and out-breaths while acquainted with the cognizance formation there is feeling. The establishment (foundation) is mindfulness. The contemplation is knowledge. The feeling is the establishment (foundation), but it is not the mindfulness. Mindfulness is both the establishment (foundation) and the mindfulness. By means of that mindfulness and that knowledge he contemplates that feeling. Hence 'Development of the Foundation (Establishment) of Mindfulness consisting in contemplation of feelings as feelings' is said.

347. *He contemplates*: ... [repeat §197].

348. *Development*: ... [repeat §198].

[*Training*]

349–50. In-breaths and out-breaths experiencing the cognizance formation are Purification of Virtue in the sense of restraint: ... [repeat the rest of §§246–7 up to the end].

[*Exercise of Mindfulness and Full-awareness*]

351–54. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths while acquainted with the cognizance formation, his feelings are recognized as they arise, ... [and so on as in §§199–202 up to the end].

[*Combining the Faculties, Etc.*]

355–67. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths while acquainted with the cognizance formation, he combines the faculties, ... [and so on as in §§203–15].

(viii)

368. *How is it that (15) he trains thus 'I shall breathe in tranquillizing the cognizance formation', (16) he trains thus 'I shall breathe out tranquillizing the cognizance formation'?*

[*Analysis of the Object of Contemplation*]

369. What is the *cognizance formation*? Perception and feeling due to long in-breaths ... long out-breaths ... short in-breaths ... short out-breaths ... in-breaths while acquainted with the whole body [of breaths] ... out-breaths while acquainted with the whole body [of breaths] ... in-breaths tranquillizing the body formation ... out-breaths tranquillizing the body formation ... in-breaths while acquainted with happiness ... out-breaths while acquainted with happiness ... in-breaths while acquainted with pleasure ... out-breaths while acquainted with pleasure ... in-breaths while acquainted with the cognizance formation ... out-breaths while acquainted with the cognizance formation are mental; these things, being bound up with cognizance, are cognizance formations; he trains in tranquillizing, stopping, stilling, those cognizance formations.

[*The Foundation of Mindfulness*]

370. Through in-breaths and out-breaths tranquillizing the cognizance formation there is feeling. The establishment (foundation) ... Hence 'Development of the Foundation (Establishment) of Mindfulness consisting in contemplation of feelings as feelings' is said.

371. *He contemplates*: ... [§ 197].

372. *Development*: ... [§198].

[*Training*]

373–4. In-breaths and out-breaths tranquillizing the cognizance formation are Purification of Virtue in the sense of restraint; ...

[*Exercise of Mindfulness and Full-awareness*]

375–8. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths tranquillizing the cognizance formation, his feelings are recognized as they arise, ...

[*Combining the Faculties, Etc.*]

379–91. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths tranquillizing the cognizance formation, he combines the faculties, ...

[*Conclusion of Second Tetrad*]

392. Eight kinds of knowledge of contemplation, and eight kinds of establishment (foundation) of mindfulness. Four grounds from the Sutta dealing with contemplation of feelings as feelings.

(ix)

393. *How is it that (17) he trains thus 'I shall breathe in acquainted with cognizance', (18) he trains thus 'I shall breathe out acquainted with cognizance'?*

[*Analysis of the Object of Contemplation*]

394. What is that cognizance? There is cognizance as consciousness due to long in-breaths; ... There is cognizance as consciousness due to short in-breaths; ... [and so on with all the other modes up to] ... There is cognizance as consciousness due to out-breaths tranquillizing the body formation; any cognizance, mind, mentation, heart, lucidity, [190] mind, mind base, mind faculty, consciousness, consciousness aggregate, <mind consciousness principle produced by that>, is cognizance.[27]

395. How is he acquainted with that cognizance? When he understands unification of cognizance and non-distraction through long in-breaths, ... [and so on with all the other modes up to] ... When he understands unification of cognizance and non-distraction through out-breaths tranquillizing the cognizance formation his mindfulness is established (founded). By means of that mindfulness and that knowledge he is acquainted with that cognizance.

396. When he adverts, he is acquainted with that cognizance. When he knows, ... [and so on as in §242 up to] ... When he realizes what is to be realized, he is acquainted with that cognizance. That is how he is acquainted with that cognizance.

[*The Foundation of Mindfulness*]

397. Through in-breaths and out-breaths while acquainted with cognizance there is cognizance as consciousness. The establishment (foundation) is mindfulness. The contemplation is knowledge. Cognizance as consciousness is the establishment (foundation), but it is not the mindfulness. Mindfulness is both the establishment (foundation) and the mindfulness. By means of that mindfulness and that knowledge he contemplates that cognizance as consciousness. Hence 'Development of the Foundation (Establishment) of Mindfulness consisting in contemplation of cognizance as cognizance' is said.

398. *He contemplates*: ...
399. *Development*: ...

[*Training*]
400–2. In-breaths and out-breaths while acquainted with cognizance are Purification of Virtue in the sense of restraint; ...

[*Exercise of Mindfulness and Full-awareness*]
402–5. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths while acquainted with cognizance, his feelings are recognized as they arise, ...

[*Combining the faculties, Etc.*]
406–18. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths while acquainted with cognizance, he combines the faculties, ...

(x)

419. *How is it that (19) he trains thus 'I shall breathe in gladdening cognizance', (20) he trains thus 'I shall breathe out gladdening cognizance'?*

[*Analysis of the Object of Contemplation*]
420. What is *gladdening of cognizance*? When he understands unification of cognizance and non-distraction through long in-breaths, ... [and so on with all the other modes up to] ... When he understands unification of cognizance and non-distraction through out-breaths while acquainted with cognizance, gladdening of cognizance arises in him. Any gladdening of cognizance, gladdenedness, gayness, gaiety, satisfaction, elation, mental uplift, is gladdening of cognizance.

[*The Foundation of Mindfulness*]
421. Through in-breaths and out-breaths gladdening cognizance there is cognizance as consciousness. The establishment (foundation) ... Hence 'Development of the Foundation (Establishment) of Mindfulness consisting in contemplation of cognizance as cognizance' is said.
422. *He contemplates*: ...
423. *Development*: ...

[*Training*]
424–5. In-breaths and out-breaths gladdening cognizance are Purification of Virtue in the sense of restraint; ...

[*Exercise of Mindfulness and Full-awareness*]

426–9. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths gladdening cognizance, his feelings are recognized when they arise, ...

[*Combining the Faculties, Etc.*]

430–42. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths gladdening cognizance, he combines the faculties, ...

(xi)

443. *How is it that (21) he trains thus 'I shall breathe in concentrating cognizance', (22) he trains thus 'I shall breathe out concentrating cognizance'?* [191]

[*Analysis of the Object of Contemplation*]

444. What is *concentration*? Unification of cognizance and non-distraction due to long in-breaths are concentration, ... [and so on with all the other modes up to] ... Unification of cognizance and non-distraction due to out-breaths concentrating cognizance are concentration; any stationariness, steadiedness, steadfastness, of cognizance, non-scattering, non-distraction, non-scatteredness of mentation, serenity, concentration faculty, concentration power, right concentration, is concentration.[28]

[*The Foundation of Mindfulness*]

445. Through in-breaths and out-breaths concentrating cognizance there is cognizance as consciousness. The establishment (foundation) ... Hence 'Development of the Foundation (Establishment) of Mindfulness consisting in contemplation of cognizance as cognizance' is said.

446. *He contemplates*: ...

447. *Development*: ...

[*Training*]

448–9. In-breaths and out-breaths concentrating cognizance are Purification of Virtue in the sense of restraint; ...

[*Exercise of Mindfulness and Full-awareness*]

450–3. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths concentrating cognizance, his feelings are recognized when they arise, ...

[*Combining the Faculties, Etc.*]

454–466. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths concentrating cognizance, he combines the powers, ...

(xii)

467. *How is it that (23) he trains thus 'I shall breathe in liberating cognizance', (24) he trains thus 'I shall breathe out liberating cognizance'?*

[*Analysis of the Object of Contemplation*]

468. He trains thus 'I shall breathe in liberating cognizance from greed', he trains thus 'I shall breathe out liberating cognizance from greed'; he trains thus 'I shall breathe in liberating cognizance from hate', he trains thus 'I shall breathe out liberating cognizance from hate'; he trains thus 'I shall breathe in liberating cognizance from delusion', he trains thus 'I shall breathe out liberating cognizance from delusion; he trains thus 'I shall breathe in liberating cognizance from conceit (pride)', ... 'I shall breathe in liberating cognizance from [false] view', ... 'I shall breathe in liberating cognizance from uncertainty', ... 'I shall breathe in liberating cognizance from stiffness and torpor', ... 'I shall breathe in liberating cognizance from agitation', ... 'I shall breathe in liberating cognizance from consciencelessness', ... 'I shall breathe in liberating cognizance from shamelessness', he trains thus 'I shall breathe out liberating cognizance from shamelessness'.

[*The Foundation of Mindfulness*]

469. Through in-breaths and out-breaths liberating cognizance there is cognizance as consciousness. The establishment (foundation) ... Hence 'Development of the Foundation (Establishment) of Mindfulness consisting in contemplation of cognizance as cognizance' is said.

470. *He contemplates*: ...

471. *Development*: ...

[*Training*]

472–3. In-breaths and out-breaths liberating cognizance are Purification of Virtue in the sense of restraint; ...

[*Exercise of Mindfulness and Full-awareness*]

474–5. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths liberating cognizance, his feelings are recognized as they arise, ...

[*Combining the Faculties, Etc.*]

476–90. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths liberating cognizance, he combines the powers, ...

[*Conclusion of the Third Tetrad*]

491. Eight kinds of knowledge of contemplation, and eight kinds of establishment (foundation) of mindfulness.

Four grounds from the Sutta dealing with contemplation of cognizance as cognizance.

(xiii)

492. *How is it that (25) he trains thus 'I shall breathe in contemplating impermanence', (26) he trains thus 'I shall breathe out contemplating impermanence'?*

[*Analysis of the Object of Contemplation*]

493. *Impermanent*: What is impermanent? The five aggregates are impermanent.

In what sense impermanent? Impermanent in the sense of rise and fall.

494. How many characteristics does he see who sees the rise of the five aggregates? How many characteristics does he see who sees the fall of the five aggregates? How many characteristics does he see who sees the rise and fall of the five aggregates? [192]

He who sees the rise of the five aggregates sees twenty-five characteristics. He who sees the fall of the five aggregates sees twenty-five characteristics. He who sees the rise and fall of the five aggregates sees fifty characteristics.[29]

495. He trains thus 'I shall breathe in contemplating impermanence in materiality'; he trains thus 'I shall breathe out contemplating impermanence in materiality'; he trains thus 'I shall breathe in contemplating impermanence in feeling', ... [and so on with the rest of the 201 ideas listed in Tr. I §5 up to] ... he trains thus 'I shall breathe out contemplating impermanence in ageing-and-death'.

[*The Foundation of Mindfulness*]

496. Through in-breaths and out-breaths contemplating impermanence there are ideas. The establishment (foundation) is mindfulness. The contemplation is knowledge. Ideas are the establishment (foundation), but they are not the mindfulness. Mindfulness is both the establishment (foundation) and the mindfulness. By means of that knowledge and that mindfulness he contemplates those ideas. Hence 'Development of the

Foundation (Establishment) of Mindfulness consisting in contemplation of ideas as ideas' is said.

497. *He contemplates*: ...

498. *Development*: ...

[*Training*]

499–500. In-breaths and out-breaths contemplating impermanence are Purification of Virtue as restraint; ...

[*Exercise of Mindfulness and Full-awareness*]

501–4. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths contemplating impermanence, his feelings are recognized as they arise, ...

[*Combining the Faculties, Etc.*]

505–17. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths contemplating impermanence, he combines the faculties, ...

(xiv)

518. *How is it that (27) he trains thus 'I shall breathe in contemplating fading away of greed', (28) he trains thus 'I shall breathe out contemplating fading away of greed'?*

[*Analysis of the Object of Contemplation*]

519. Seeing danger in materiality, he has zeal for the fading away of greed for materiality, he is resolute in faith and his cognizance is well steadied thereon; he trains thus 'I shall breathe in contemplating fading away of greed for materiality', he trains thus 'I shall breathe out contemplating fading away of greed for materiality'. Seeing danger in feeling, ... [and so on with the rest of the 201 ideas listed in Tr. I §5 up to] ... Seeing danger in ageing-and-death he has zeal for the fading away of greed for ageing-and-death, he is resolute in faith and his cognizance is well steadied thereon; he trains thus 'I shall breathe in contemplating fading away in ageing-and-death', he trains thus 'I shall breathe out contemplating fading away in ageing-and-death'.

[*The Foundation of Mindfulness*]

520. Through in-breaths and out-breaths contemplating fading away there are ideas. The establishment (foundation) ... Hence 'Development

of the Foundation (Establishment) of Mindfulness consisting in contemplation of ideas as ideas' is said.

[*Training*]

521–2. In-breaths and out-breaths contemplating fading away are Purification of Virtue ...

[*Exercise of Mindfulness and Full-awareness*]

523–6. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths contemplating fading away of greed, his feelings are recognized when they arise, ...

[*Combining of the Faculties, Etc.*]

527–39. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths contemplating fading away of greed, he combines the faculties, ...

(xv)

540. *How is it that (29) he trains thus 'I shall breathe in contemplating cessation', (30) he trains thus 'I shall breathe out contemplating cessation'?*

[*Analysis of the Object of Contemplation*]

541. Seeing danger in materiality, he has zeal for the cessation of materiality, he is resolute in faith and his cognizance is well steadied thereon; he trains thus 'I shall breathe in contemplating the cessation of materiality', he trains thus 'I shall breathe out contemplating the cessation of materiality'. Seeing danger in feeling, ... [and so with the rest of the 201 ideas listed in Tr. I §5 up to] ... Seeing danger in ageing-and-death, he has zeal for the cessation of ageing-and-death, he is resolute in faith and his cognizance is well steadied thereon; he trains thus 'I shall breathe in contemplating the cessation of ageing-and-death', he trains thus 'I shall breathe out contemplating the cessation of ageing-and-death'.

542. In how many aspects is there danger in *ignorance*? In how many aspects does ignorance cease?

There is danger in ignorance in five aspects. Ignorance ceases in eight aspects. [193]

In what five aspects is there danger in ignorance?

There is danger in ignorance in the sense of impermanence, there is danger in ignorance in the sense of pain ... in the sense of not self, ... in the sense of burning up (torment), ... there is danger in ignorance in the sense of change. There is danger in ignorance in these five aspects.

In what eight aspects does ignorance cease?

Ignorance ceases with the cessation of the source, ignorance ceases with the cessation of the origin, ... with the cessation of the birth, ... with the cessation of the production, ... with the cessation of the cause, ... with the cessation of the condition, ignorance ceases with the arousing of knowledge, ignorance ceases with the appearance of cessation. Ignorance ceases in these eight aspects.

Having seen danger in ignorance in these five aspects, he has zeal for the cessation of ignorance in these eight aspects, he is resolute in faith and his cognizance is well steadied thereon; he trains thus 'I shall breathe in contemplating the cessation of ignorance', he trains thus 'I shall breathe out contemplating the cessation of ignorance'.

543. In how many aspects is there danger in formations? In how many ... [and so on as in §542 up to] ... he trains thus 'I shall breathe out contemplating the cessation of formations'.

544. In how many aspects is there danger in consciousness? ...

545. ... danger in mentality-materiality? ...

546. ... danger in the sixfold base? ...

547. ... danger in contact? ...

548. ... danger in feeling? ...

549. ... danger in craving? ...

550. ... danger in clinging? ...

551. ... danger in being? ...

552. ... danger in birth? ...

553. In how many aspects is there danger in ageing-and-death? In how many aspects does ageing-and-death cease?

There is danger in ageing-and-death in five aspects. Ageing-and-death ceases ... [194]

... 'I shall breathe out contemplating the cessation of ageing-and-death'.

[*The Foundation of Mindfulness*]

554. Through in-breaths and out-breaths contemplating cessation there are ideas. The establishment (foundation) ... Hence 'Development of the Foundation (Establishment) of Mindfulness consisting in contemplation of ideas as ideas' is said.

[*Training*]

555–6. In-breaths and out-breaths contemplating cessation are Purification of Virtue in the sense of restraint; ...

[*Exercise of Mindfulness and Full-awareness*]

557–60. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths contemplating cessation, his feelings are recognized as they arise, ...

[*Combining the Faculties, Etc.*]

561–73. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths contemplating cessation, he combines the faculties, ...

(xvi)

574. *How is it that (31) he trains thus 'I shall breathe in contemplating relinquishment', (32) he trains thus 'I shall breathe out contemplating relinquishment'?*

[*Analysis of the Object of Contemplation*]

575. *Relinquishment*: there are two kinds of relinquishment: relinquishment as giving up and relinquishment as entering into (launching out into).

576. It gives up materiality, thus it is relinquishment as giving up; cognizance enters into (launches out into) the cessation of materiality, nibbana, thus it is relinquishment as entering into (launching out into); he trains thus 'I shall breathe in contemplating relinquishment of materiality', he trains thus 'I shall breathe out contemplating relinquishment of materiality'. It gives up feeling, ... [and so on with the rest of the 201 ideas listed in Tr. I §5 up to] ... 'I shall breathe out contemplating relinquishment of ageing-and-death'.

[*The Foundation of Mindfulness*]

577. Through in-breaths and out-breaths contemplating relinquishment there are ideas. The establishment (foundation) ... Hence 'Development of the Foundation (Establishment) of Mindfulness consisting in contemplation of ideas as ideas' is said.

[*Training*]

578–9. In-breaths and out-breaths contemplating relinquishment are Purification of Virtue ...

[*Exercise of Mindfulness and Full-awareness*]

580–3. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths contemplating relinquishment, his feelings are recognized as they arise, ...

[*Combining of the Faculties, Etc.*]

584–96. When he understands unification of cognizance and non-distraction through in-breaths and out-breaths contemplating relinquishment, he combines the faculties, ...

[*Conclusion of the Fourth Tetrad*]

597. Eight kinds of knowledge of contemplation, and eight kinds of establishment (foundation) of mindfulness.

Four grounds from the Sutta dealing with contemplation of ideas as ideas.

These are the thirty-two kinds of knowledge in mindful workers.

* *
*

[*Section v*]

598. *What are the twenty-four kinds of knowledge through concentration?*

599. Unification of cognizance and non-distraction through long in-breaths are concentration. Unification of cognizance and non-distraction through long out-breaths ... [and so on with all the twenty-four modes in the first three tetrads up to] ... Unification of cognizance and non-distraction through out-breaths liberating cognizance are concentration. These are the twenty-four kinds of knowledge through concentration.

* *
*

[*Section vi*]

600. *What are the seventy-two kinds of knowledge through insight?* [195]

601. Due to long in-breath[30] there is insight in the sense of contemplation as impermanent, there is insight in the sense of contemplation as painful, there is insight in the sense of contemplation as not self. Due to long out-breath ... [and so on with the three contemplations in the case of each of the rest of the twenty-four modes in the first three tetrads up to] ... Due to out-breath liberating cognizance there is insight in the sense of contemplation of impermanence, there is insight in the sense of

contemplation of pain, there is insight in the sense of contemplation of not self.

These are the seventy-two kinds of knowledge through insight.

* *
*

[*Section vii*]

602. *What are the eight kinds of knowledge of dispassion?*

603. One contemplating as impermanent knows and sees in-breath as it is, thus there is knowledge of dispassion. One contemplating as impermanent knows and sees out-breath as it is, ... One contemplating fading away knows and sees in-breath ... out-breath as it is, ... One contemplating cessation knows and sees in-breath ... out-breath as it is, ... One contemplating relinquishment knows and sees in-breath as it is, thus there is knowledge of dispassion. One contemplating relinquishment knows and sees out-breath as it is, thus there is knowledge of dispassion.

These are the eight kinds of knowledge of dispassion.

* *
*

[*Section viii*]

604. *What are the eight kinds of knowledge of what is in conformity with dispassion?*

605. Understanding of appearance as terror due to in-breath in one contemplating impermanence is knowledge of what is in conformity with dispassion. Understanding of appearance as terror due to out-breath in one contemplating impermanence is knowledge of what is in conformity with dispassion. Understanding of appearance as terror due to in-breath in one contemplating fading away ... [and so on with the rest of the eight modes in the fourth tetrad up to] ... Understanding of appearance as terror due to out-breath in one contemplating relinquishment is knowledge of what is in conformity with dispassion.

These are the eight kinds of knowledge of what is in conformity with dispassion.

* *
*

[*Section ix*]

606. ***What are the eight kinds of knowledge as tranquillization of dispassion?***

607. Understanding of reflexion and of composure due to in-breath in one contemplating impermanence is knowledge as tranquillization of dispassion. Understanding ... [and so on with the rest of the eight modes of the fourth tetrad up to] ... Understanding of reflexion and of composure due to out-breath in one contemplating relinquishment is knowledge as tranquillization of dispassion.

These are the eight kinds of knowledge as tranquillization of dispassion.

* *
*

[*Section x*]

608. ***What are the twenty-one kinds of knowledge of bliss of deliverance?*** (cf. I 355*ff.*)

609. With the stream-entry path, knowledge of the bliss of deliverance arises due to the abandoning and cutting off of

(1) [wrong] view of individuality,
(2) uncertainty,
(3) misapprehension of virtue and duty,
(4) the underlying tendency to [wrong] view,
(5) the underlying tendency to uncertainty.

610. With the once-return path, knowledge of the bliss of deliverance arises due to the abandoning and cutting off of

(6) the gross fetter of greed for sensual-desire,
(7) the gross fetter of resistance,
(8) the gross underlying tendency to greed for sensual-desire,
(9) the gross underlying tendency to resistance. [196]

611. With the non-return path, knowledge of the bliss of deliverance arises due to the abandoning and cutting off of

(10) the secondary fetter of greed for sensual-desire,
(11) the secondary fetter of resistance,
(12) the secondary underlying tendency to greed for sensual-desire,
(13) the secondary underlying tendency to resistance.

612. With the arahant path, knowledge of the bliss of deliverance arises due to the abandoning and cutting off of

(14) greed for material [being],
(15) greed for immaterial [being],
(16) conceit (pride),
(17) agitation,
(18) ignorance,
(19) the underlying tendency to conceit (pride),
(20) the underlying tendency to greed for being,
(21) the underlying tendency to ignorance.

These are the twenty-one kinds of knowledge of bliss of deliverance.

These are the over two hundred kinds of knowledge that arise in one who develops concentration by mindfulness of breathing with sixteen grounds.

End of Treatise on Breathing.

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Notes

[1] '*Ānāpānasati* — mindfulness of breathing' (= *āna* + *apāna* + *sati*): '*Ānaṃ* is air entering inwards; *apānaṃ* is air issuing outwards. Some, however, say it is the other way round' (PsA 320 S[e]).

[2] PTS text, vol. i, p. 164, 1. 2, read *khaṇikasamodhānā ime aṭṭhārasa upakkilesā uppajjanti* 'When the imperfections arise, they do so successively from moment to moment, in momentary sequence, not in a single moment of cognizance' (PsA 321 S[e]).

[3] 'Of the breath entering inwards, the nose-tip or the upper lip is the beginning, the heart the middle, and the navel the end' (PsA 322 S[e]). The out-breath is the other way round.

[4] 'Desire in the form of longing for continued gross in-breaths after concluding that 'This meditation subject depends on the passage of wind through the nostrils' is manifestation of craving, which obstructs concentration through lack of establishment in the unities ... One who makes a very long or a very short in-breath can be irritated and plagued by that in-breath because of the bodily and mental fatigue caused by it' (PsA 322 S[e]).

[5] 'The sign is the place where the in-breaths and out-breaths touch. For in-breaths and out-breaths as they occur strike the nose-tip of one with a long nose and the upper lip of one with a short nose' (PsA 323 S[e]).

[6] This is 'Cognizance that follows after in-breath or out-breath that has passed beyond the place of contact and gone away from it'. The next is 'Cognizance that expects and awaits in-breath not yet arrived at the place of contact' (PsA 323 S[e]).

[7] PTS vol. i, p. 167, 1.20 read *paṭipadāvisuddhipakkhantaṁ*. The whole of this passage is commented on in Ch. IV of the Vism (pp. 148–9).

[8] The 'sign for the anchoring of mindfulness' is the nose-tip or upper lip 'which is the cause and the sign for the anchoring of mindfulness' (PsA 328 S[e]).

[9] Whole verse at Thag 549; last two lines at Dh 382. §182 takes *candimā* (full moon) in the sense of *candi-mant* (moon-possessor) like *satimā*.

[10] Read *ānan ti assāso no passāso, apānan ti passāso no assāso. Assāsavasena* and so on without new para after *assāso*.

[11] The pun on the word *samaṁ* (same) connecting it with *sammati* (pp. *santo* calmed) and here also with the prefix *saṁ* (= con-), occurs a number of times in this work. See refs for 'same' in index.

[12] Read *anācariyako pubbe ananussutesu dhammesu.*

[13] '*Visavitāya* — (majesty) burgeoning': not in PTS Dict.: see Tr. XXII §5 (Ps ii 205, PsA 655 PTS edn.); Cf. DhsA 109, DhsAA 65 Vidyodaya edn.: '*Vissavitāyā ti arahatāya*'.

For these two §§ see Nd i 142 and 457.

[14] ''*Has the sense of embracing*' is in the sense of being embraced. What is embraced? The outlet. What outlet? Concentration based on mindfulness of breathing is itself the outlet, right up to the arahant path. Hence '*has the sense of outlet*' is said. The meaning of 'outlet from the round of rebirths' is expressed by the meaning of the word *mukha* (mouth) as foremost (front). 'Has the sense of establishing' is in the sense of individual essence. The meaning expressed by all these words is: Having made mindfulness an embraced outlet. But some say that '*has the sense of embracing*' stands for 'embracing as the meaning of mindfulness', and that '*has the sense of outlet*' stands for 'door of entry and exit as the meaning of in-breaths and out-breaths'. Then what is meant is: Having established mindfulness as the embraced outlet of the in-breaths and out-breaths' (PsA 350–1).

[15] The difference of style between the writing of Bhadantācariya Dhammapāla and Bhadantācariya Mahānāma can be studied in their respective comments to this passage. The former comments on it as quoted in the Visuddhimagga Ch. VIII (Vism 273) and the latter in his commentary to the Paṭisambhidā itself. On the phrase 'his consciousness turns away' the latter says '*Assāsapassāse nissāya paṭibhāganimitte uppajjante pakati-assāsapassāsato cittaṃ nivattati*' ('When the counterpart-sign based on in-breaths and out-breaths arises, cognizance turns away from the normal in-breaths and out-breaths' — PsA 351 S[e]), but the former says '*Anukkamena assāsapassāsānaṃ ativiya sukhumatarabhāvappattiyā anupaṭṭhahane vicetabbākārappattehi tehi cittaṃ vinivaṭṭati. Keci 'Bhāvanābalena pana sukhumatarabhāvappatesu assāsapassāsesu tattha paṭibhāganimitte uppanne pakatiassāsapassāsato cittaṃ nivattatī' ti*' ('When there is non-manifestation owing to the in-breaths and out-breaths having reached much greater subtlety in due course, cognizance turns away from them when they reach the aspect such that their existence has to be inquired into. But some say that when the in-breaths and out-breaths have reached a subtler state through the influence of meditative development, then cognizance turns away from the normal in-breaths and out-breaths as soon as the counterpart sign arises there' — Vism A 261). The expression 'some (*keci*)' is usually reserved for those who express opinions verging on unorthodoxy, and here the Paramatthamañjūsā seems to be referring to the Saddhammappakāsinī's explanation with the word '*keci*'.

[16] 'In-breaths and out-breaths taken as particles are a body in the sense of mass, and also the sign arisen in dependence on the normal in-breaths and normal out-breaths is called 'the sign' too. '*The establishment is mindfulness*': mindfulness is called 'establishment (foundation)' since, having approached that object, it remains there. '*The contemplation is knowledge*': the meaning is that contemplation of the sign body in serenity and contemplation of the mental body and material body in insight are knowledge. '*The body is the establishment (foundation)*': that body is called the 'establishment (foundation)' since mindfulness, having approached it, remains there. '*But it is not the mindfulness*': that body is not called 'mindfulness'' (PsA 351 S[e]).

[17] "*Contemplation of the body as a body*' the body being of many sorts, it is contemplation of that body. Or else it is contemplation of a (the) body, not of any other idea, in the body that is meant; not the contemplation of permanence, pleasure, self, and beauty in a body that is impermanent, painful, not self, and ugly (foul), but contemplation of that body as impermanent, painful, not self, and ugly. Or else it is contemplation of simply that mere body itself rather than contemplation in it of any body assumed to be 'I' or 'mine' or 'woman' or 'man', is what is meant' (PsA 352 S[e]). See also MA i 241*f.*

[18] See Tr. I § 296.

[19] For the justification of this sub-title see A ii 45.

[20] The substitution of *perception* for *contact* is missing in the PTS text because of the elision.

[21] Read at PTS text vol. i, p. 180, l. 15; *samatthañ ca paṭivijjhati... pe ... balāni ca samodhāneti ... pe ... bojjhaṅge ca samodhāneti ... pe ... maggañ ca samodhāneti ... pe ... dhamme*, in view of what follows.

For the §§ that follow (204–14) Cf Tr. I §§41–43.

[22] Read *ārammaṇaṁ. Pajānātī ti puggalo. Pajānanā paññā.*

[23] See M i 301.

[24] "The sign' is an aspect of those sounds; and the sign of the sound is not something other than the sound' (PsA 358 S[e]).

[25] See Dhs §9.

[26] See Dhs §3.

[27] See Dhs §6. <Read *tajjā mano-*.>

[28] See Dhs §15.

[29] See Tr. I § 285*f.*

[30] Read *Dīghaṁ assāsā aniccato* (?); see comy. (PTS ed. 526) (*assāsā* being abl. sing.).

[*TREATISE IV. — ON FACULTIES*
Sutta-Source: Sāvatthi]

1. [Vol. II] 'Thus I heard. At one time the Blessed One was living at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park. There he addressed the bhikkhus thus: 'Bhikkhus'. 'Venerable sir' they replied. The Blessed One said this:
2. 'Bhikkhus, there are these five faculties. What five? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the understanding faculty. These are the five faculties, bhikkhus'.' (S v 193)

*

3. In how many aspects are these five faculties purified?

These five faculties are purified in fifteen aspects.

When he avoids faithless persons, cultivates and frequents and honours faithful persons, and reviews Suttas that inspire confidence, the faith faculty is purified in him in these three aspects.

When he avoids idle persons, cultivates and frequents and honours energetic persons, and reviews the right endeavours, the energy faculty is purified in him in these three aspects.

When he avoids forgetful persons, cultivates, frequents and honours mindful persons, and reviews the foundations of mindfulness, the mindfulness faculty is purified in him these three aspects.

When he avoids unconcentrated persons, cultivates, frequents and honours concentrated persons, and reviews the jhanas and liberations, the concentration faculty is purified in him in these three aspects.

When he avoids persons with no understanding, cultivates, frequents and honours persons possessed of understanding, and reviews the behaviour of profound knowledge, [2] the understanding faculty is purified in him in these three aspects.

So when he avoids these five kinds of persons, cultivates, frequents and honours these five kinds of persons, and reviews these five sorts of Suttas, these five faculties are purified in him in these fifteen aspects.

4. In how many aspects are the five faculties being developed? In how many aspects is there developing of the five faculties?

The five faculties are being developed in ten aspects. There is developing of the five faculties in ten aspects.

When he is abandoning non-faith he is developing the faith faculty; when he is developing the faith faculty he is abandoning non-faith.

When he is abandoning idleness he is developing the energy faculty; when he is developing the energy faculty he is abandoning idleness.

When he is abandoning negligence he is developing the mindfulness faculty; when he is developing the mindfulness faculty he is abandoning negligence.

When he is abandoning agitation he is developing the concentration faculty; when he is developing the concentration faculty he is abandoning agitation.

When he is abandoning ignorance he is developing the understanding faculty; when he is developing the understanding faculty he is abandoning ignorance.

The five faculties are being developed in these ten aspects. There is development of the five faculties in these ten aspects.

5. In how many aspects have the five faculties been developed, quite developed?

The five faculties have been developed, quite developed, in ten aspects.

Because non-faith has been abandoned, quite abandoned, the faith faculty has been developed, quite developed; because the faith faculty [1] has been developed, quite developed, non-faith has been abandoned, quite abandoned.

Because idleness ...

Because negligence ...

Because agitation ...

Because ignorance has been abandoned, quite abandoned, the understanding faculty has been developed, quite developed; because the understanding faculty has been developed, quite developed, ignorance has been abandoned, quite abandoned.

The five faculties have been developed, quite developed, in these ten aspects.

6. In how many aspects are the five faculties being developed? In how many aspects have the five faculties been developed, quite developed, and also tranquillized, quite tranquillized? [3]

The five faculties are being developed in four aspects. The five faculties have been developed, quite developed, and also tranquillized, quite tranquillized, in four aspects.

At the moment of the stream-entry path the five faculties are being developed; at the moment of the fruition of stream-entry the five faculties have been developed, quite developed, and also tranquillized, quite tranquillized.

At the moment of the once-return path ...

At the moment of the non-return path ...

At the moment of the arahant path the five faculties are being developed; at the moment of the fruition of arahantship the five faculties have been developed, quite developed, and also tranquillized, quite tranquillized.

So there are four purifications in the paths, four purifications in the fruitions, four purifications in the cuttings off, and four purifications in the tranquillizations. The five faculties are being developed in these four aspects. The five faculties have been developed, quite developed, and also tranquillized, quite tranquillized, in these four aspects.

7. In how many kinds of persons is there development of faculties? In how many kinds of persons have the faculties been developed?

There is development of faculties in eight kinds of persons.

The faculties have been developed in three kinds of persons.

In what eight kinds of persons is there development of faculties? In the seven kinds of Initiate and in the Magnanimous Ordinary Man. There is development of faculties in these eight kinds of persons.

In what three kinds of persons have the faculties been developed? A Perfect One's Disciple (Hearer) with cankers exhausted, who has been enlightened by hearing, has the faculties developed in him. One who has reached enlightenment without declaring it, in the sense of being self-become (not taught by another), has the faculties developed in him. A Perfect One, accomplished and fully enlightened, in the sense that he is immeasurable, has the faculties developed in him. In these three kinds of persons the faculties have been developed.

There is development of faculties in these eight kinds of persons. The faculties have been developed in these three kinds of persons.

Sutta-Source Sāvatthi <concluded>

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8. 'Bhikkhus, there are these five faculties. What five? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the understanding faculty. [4]

'Bhikkhus, if any ascetics or brahmans do not understand the origin, the subsidence, the attraction, the danger, and the escape, in the case of these five faculties, those ascetics or brahmans cannot be reckoned among the ascetics and cannot be reckoned among the brahmans, and those good people do not, by realization themselves by direct knowledge here and now enter upon and dwell in asceticship and brahmanship. But if any ascetics or brahmans understand the origin, the subsidence, the attraction, the danger, and the escape, in the case of these five faculties, those ascetics

or brahmans can be reckoned among the ascetics and can be reckoned among the brahmans, and those good people, by realization themselves by direct knowledge, here and now enter upon and dwell in asceticship and brahmanship' (S v 194).

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9. In how many aspects is there origin of the five faculties? In how many aspects does he understand the origin of the five faculties? In how many aspects is there subsidence of the five faculties? In how many aspects does he understand the subsidence of the five faculties? In how many aspects is there attraction in the case of the five faculties? In how many aspects does he understand the attraction in the case of the five faculties? In how many aspects is there danger in the case of the five faculties? In how many aspects does he understand the danger in the case of the five faculties? In how many aspects is there escape in the case of the five faculties? In how many aspects does he understand the escape in the case of the five faculties?

There is origin of the five faculties in forty aspects. He understands the origin of the five faculties in forty aspects. There is subsidence of the five faculties in forty aspects. He understands the subsidence of the five faculties in forty aspects. There is attraction in the case of the five faculties in twenty-five aspects. He understands the attraction in the case of the five faculties in twenty-five aspects. There is danger in the case of the five faculties in twenty-five aspects. He understands the danger in the case of the five faculties in twenty-five aspects. [5] There is escape in the case of the five faculties in eighty aspects. He understands the escape in the case of the five faculties in eighty aspects.

10. In what forty aspects is there origin of the five faculties? In what forty aspects does he understand the origin of the five faculties?

The origin of adverting [cognizance] with the purpose of resolution is the origin of the faith faculty. The origin of zeal through the influence of resolution is the origin of the faith faculty. The origin of attention through the influence of resolution is the origin of the faith faculty. The establishment in unity through the influence of the faith faculty is the origin of the faith faculty.

The origin of adverting with the purpose of exertion is the origin of the energy faculty. The origin of zeal through the influence of the exertion is the origin of the energy faculty. The origin of attention through the influence of the exertion is the origin of the energy faculty. The establishment in unity through the influence of the energy faculty is the origin of the energy faculty.

The origin of adverting with the purpose of establishing is the origin of the mindfulness faculty. The origin of zeal through the influence of the establishing is the origin of the mindfulness faculty. The origin of attention through the influence of the establishing is the origin of the mindfulness faculty. The establishment in unity through the influence of the mindfulness faculty is the origin of the mindfulness faculty.

The origin of adverting with the purpose of non-distraction is the origin of the concentration faculty. The origin of zeal through the influence of the non-distraction is the origin of the concentration faculty. The origin of attention through the influence of the non-distraction is the origin of the concentration faculty. The establishment in unity through the influence of the concentration faculty is the origin of the concentration faculty.

The origin of adverting with the purpose of seeing is the origin of the understanding faculty. The origin of zeal through the influence of the seeing is the origin of the understanding faculty. The origin of attention through the influence of the seeing is the origin of the understanding faculty. The establishment in unity through the influence of the understanding faculty is the origin of the understanding faculty.

The origin of adverting with the purpose of resolution is the origin of the faith faculty. The origin of adverting with the purpose of exertion is the origin of the energy faculty. The origin of adverting with the purpose of establishing [6] is the origin of the mindfulness faculty. The origin of adverting with the purpose of non-distraction is the origin of the concentration faculty. The origin of adverting with the purpose of seeing is the origin of the understanding faculty.

The origin of zeal through the influence of resolution is the origin of the faith faculty. The origin of zeal through the influence of exertion is the origin of the energy faculty. The origin of zeal through the influence of establishing is the origin of the mindfulness faculty. The origin of zeal through the influence of non-distraction is the origin of the concentration faculty. The origin of zeal through the influence of seeing is the origin of the understanding faculty.

The origin of attention through the influence of resolution is the origin of the faith faculty. The origin of attention through the influence of exertion is the origin of the energy faculty. The origin of attention through the influence of establishing is the origin of the mindfulness faculty. The origin of attention through the influence of non-distraction is the origin of the concentration faculty. The origin of attention through the influence of seeing is the origin of the understanding faculty.

Establishment in unity through the influence of the faith faculty is the

origin of the faith faculty. Establishment in unity through the influence of the energy faculty is the origin of the energy faculty. Establishment in unity through the influence of the mindfulness faculty is the origin of the mindfulness faculty. Establishment in unity through the influence of the concentration faculty is the origin of the concentration faculty. Establishment in unity through the influence of the understanding faculty is the origin of the understanding faculty.

There is the origin of the five faculties in these forty aspects. He understands the origin of the five faculties in these forty aspects.

11. In what forty aspects is there subsidence of the five faculties? In what forty aspects does he understand the subsidence of the five faculties?

The subsidence of adverting with the purpose of resolution is the subsidence of the faith faculty. The subsidence of zeal through the influence of resolution is the subsidence of the faith faculty. The subsidence of attention through the influence of resolution is the subsidence of the faith faculty. Non-establishment in unity through the influence of resolution is the subsidence of the faith faculty.

The subsidence of adverting with the purpose of exertion [7] is the subsidence of the energy faculty. The subsidence of zeal ...

The subsidence of adverting with the purpose of establishing is the subsidence of the mindfulness faculty. The subsidence of zeal ...

The subsidence of adverting with the purpose of non-distraction is the subsidence of the concentration faculty. The ...

The subsidence of adverting for the purpose of seeing is the subsidence of the understanding faculty. The subsidence of zeal through the influence of seeing is the subsidence of the understanding faculty. The subsidence of attention with the influence of seeing is the subsidence of the understanding faculty. Non-establishment in unity through the influence of the understanding faculty is the subsidence of the understanding faculty.

The subsidence of adverting with the purpose of resolution is the subsidence of the faith faculty. The subsidence of adverting with the purpose of exertion is the subsidence of the energy faculty. The subsidence of adverting for the purpose of establishing is the subsidence of the mindfulness faculty. The subsidence of adverting with the purpose of non-distraction is the subsidence of the concentration faculty. The subsidence of adverting with the purpose of seeing is the subsidence of the understanding faculty.

The subsidence of zeal through the influence of resolution is the subsidence of the faith faculty. The subsidence of zeal through the influence of exertion ...

The subsidence of attention through the influence of resolution is the subsidence of the faith faculty. The subsidence of attention ... [8]

Non-establishment in unity through the influence of the faith faculty is the subsidence of the faith faculty. Non-establishment in unity through the influence of the energy faculty is the subsidence of the energy faculty. Non-establishment in unity through the influence of the mindfulness faculty is the subsidence of the mindfulness faculty. Non-establishment in unity through the influence of the concentration faculty is the subsidence of the concentration faculty. Non-establishment in unity through the influence of the understanding faculty is the subsidence of the understanding faculty.

There is the subsidence of the five faculties in these forty aspects. He understands the subsidence of the five faculties in these forty aspects.

12. In what twenty-five aspects is there attraction in the case of the five faculties? In what twenty-five aspects does he understand the attraction in the case of the five faculties?

Non-appearance of non-faith is attraction in the case of the faith faculty. Non-appearance of the anguish of non-faith is attraction in the case of the faith faculty. Assurance in the behaviour of resolution is attraction in the case of the faith faculty. The achievement of a peaceful abiding is attraction in the case of the faith faculty. That pleasure and joy arise dependent upon the faith faculty is attraction in the case of the faith faculty.

Non-appearance of idleness is attraction in the case of the energy faculty. Non-appearance of the anguish of idleness is ... Assurance in the behaviour of exertion is ... The achievement of a peaceful abiding is ... That pleasure and joy arise dependent upon the energy faculty is attraction in the case of the energy faculty.

Non-appearance of negligence is attraction in the case of the mindfulness faculty. Non-appearance of the anguish of negligence is ... Assurance in the behaviour of establishment is ... The achievement of a peaceful abiding is ... [9] That pleasure and joy arise dependent on the mindfulness faculty is attraction in the case of the mindfulness faculty.

Non-appearance of agitation is attraction in the case of the concentration faculty. Non-appearance of the anguish of agitation is ... Assurance in the behaviour of non-distraction is ... The achievement of a peaceful abiding is ... That pleasure and joy arise dependent on the concentration faculty is attraction in the case of the concentration faculty.

Non-appearance of ignorance is attraction in the case of the understanding faculty. Non-appearance of the anguish of ignorance is ... Assurance in the behaviour of seeing is ... The achievement of a peaceful abiding is ...

That pleasure and joy arise dependent upon the understanding faculty is attraction in the case of the understanding faculty.

There is attraction in the case of the five faculties in these twenty-five aspects. He understands attraction in the case of the five faculties in these twenty-five aspects.

13. In what twenty-five aspects is there danger in the case of the five faculties? In what twenty-five aspects does he understand the danger in the case of the five faculties?

The appearance of non-faith is a danger in the case of the faith faculty. The appearance of anguish of non-faith is a danger in the case of the faith faculty. There is danger in the case of the faith faculty in the sense of impermanence. There is danger in the case of the faith faculty in the sense of pain. There is danger in the case of the faith faculty in the sense of not self.

The appearance of idleness is a danger in the case of the energy faculty. The appearance of anguish of idleness is a danger in the case of the energy faculty. There is danger in the case of the energy faculty in the sense of impermanence ... pain ... not self.

The appearance of negligence is a danger in the case of the mindfulness faculty. The appearance of anguish of negligence is a danger in the case of the mindfulness faculty. There is danger in the case of the mindfulness faculty in the sense of impermanence ... pain ... not self.

The appearance of agitation is a danger in the case of the concentration faculty. The appearance of anguish of agitation is a danger in the case of the [10] concentration faculty. There is danger in the case of the concentration faculty in the sense of impermanence ... pain ... not self.

The appearance of ignorance is a danger in the case of the understanding faculty. The appearance of anguish of ignorance is a danger in the case of the understanding faculty. There is danger in the case of the understanding faculty in the sense of impermanence ... pain ... not self.

There is danger in the case of the five faculties in these twenty-five aspects. He understands the danger in the case of the five faculties in these twenty-five aspects.

14. In what eighty aspects is there escape in the case of the five faculties? In what eighty aspects does he understand the escape in the case of the five faculties?

Through resolution the faith faculty has escaped from non-faith, escaped from anguish of non-faith, escaped from defilement and from aggregates that occur consequent thereon and escaped externally from all signs, escaped from the earlier form of faith faculty by gaining the sublime form of faith faculty.

Through exertion the energy faculty has escaped from idleness, ...

Through establishing the mindfulness faculty has escaped from negligence, ...

Through non-distraction the concentration faculty has escaped from agitation, ...

Through seeing the understanding faculty has escaped from ignorance, ... escaped from the prior form of understanding faculty by gaining the sublime form of understanding faculty.

15. The five faculties due to the first jhana have escaped from the five faculties in the prior state. The five faculties due to the second jhana have escaped from the five faculties in the first jhana. The five faculties due to the third jhana ... due to the fourth jhana ... due to the attainment of the base consisting of boundless space ... due to the attainment of the base [11] consisting of boundless consciousness ... due to the attainment of the base consisting of nothingness ... The five faculties due to the attainment of the base consisting of neither perception nor non-perception have escaped from the five faculties in the attainment of the base consisting of nothingness. The five faculties due to the contemplation of impermanence have escaped from the five faculties in the attainment of the base consisting of neither perception nor non-perception. The five faculties due to the contemplation of pain have escaped from the five faculties in the contemplation of impermanence. The five faculties due to the contemplation of not self ... due to the contemplation of dispassion ... due to the contemplation of fading away ... due to the contemplation of cessation ... due to the contemplation of relinquishment ... due to the contemplation of destruction ... due to the contemplation of fall ... due to the contemplation of change ... due to the contemplation of the signless ... due to the contemplation of the desireless ... due to the contemplation of voidness ... due to insight into ideas which is the higher understanding ... due to correct knowledge ... due to the contemplation of danger ... due to the contemplation of reflexion ... The five faculties due to the contemplation of turning away have escaped from the five faculties in the contemplation of reflexion. The five faculties due to the stream-entry path have escaped from the five faculties in the contemplation of turning away. The five faculties due to [12] the stream-entry fruition have escaped from the five faculties in the stream-entry path. The five faculties due to the once-return path ... due to the once-return fruition ... due to the non-return path ... due to the non-return fruition ... due to the arahant path ... The five faculties due to the arahant fruition have escaped from the five faculties in the arahant path.

16. The five faculties in renunciation have escaped from zeal for sensual-

desires. The five faculties in non-ill-will have escaped from ill-will. The five faculties in perception of light have escaped from stiffness-and-torpor. The five faculties in non-distraction have escaped from agitation. The five faculties in definition-of-ideas have escaped from uncertainty. The five faculties in knowledge have escaped from ignorance. The five faculties in gladness have escaped from boredom. The five faculties in the first jhana have escaped from the hindrances. The five faculties in the second jhana have escaped from applied-thought and sustained-thought. The five faculties in the third jhana have escaped from happiness. The five faculties in the fourth jhana have escaped from pleasure and pain. The five faculties in the attainment of the base consisting of boundless space have escaped from perception of material form, from perception of sense-impact, and from perception of difference. The five faculties in the attainment of the base consisting of boundless consciousness have escaped from perception of the base consisting of boundless space. The five faculties in the attainment of the base consisting of nothingness have escaped from the perception of the base consisting of boundless consciousness. The five faculties in the attainment of the base consisting of neither perception nor non-perception have escaped from the perception of the base consisting of nothingness. The five faculties in the contemplation of impermanence have escaped from perception of permanence. The five faculties in the contemplation of pain have escaped from perception of pleasure. The five faculties in the contemplation of not self have escaped the perception of self. The five faculties in the contemplation of dispassion have escaped from delighting. The five faculties in the contemplation of fading away have escaped from greed. The five faculties in the contemplation of cessation have escaped from arising. The five faculties in the contemplation of relinquishment have escaped from grasping. [13] The five faculties in the contemplation of destruction have escaped from perception of compactness. The five faculties in the contemplation of fall have escaped from accumulation. The five faculties in the contemplation of change have escaped from perception of everlastingness. The five faculties in the contemplation of the signless have escaped from the sign. The five faculties in the contemplation of the desireless have escaped from desire. The five faculties in the contemplation of voidness have escaped from misinterpretation. The five faculties in insight into ideas which is the higher understanding have escaped from misinterpretation by grasping at a core. The five faculties in correct-knowledge and seeing have escaped from misinterpretation due to confusion. The five faculties in the contemplation of danger have escaped from misinterpretation due to reliance. The five faculties in the contemplation of reflexion have escaped from non-reflexion. The five faculties in

the contemplation of turning away have escaped from bondage. The five faculties in the stream-entry path have escaped from the defilements coefficient with [wrong] view. The five faculties in the once-return path have escaped from gross defilement. The five faculties in the non-return path have escaped from the residual defilements.

And in the case of all those whose cankers are exhausted the five faculties in any instance have escaped, quite escaped, and are tranquillized, quite tranquillized.

There is escape in the case of the five faculties in these eighty aspects. He understands the escape in the case of the five faculties in these eighty aspects.

Recitation Section

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Sutta-Source Sāvatthi

17. 'Bhikkhus, there are these five faculties. What five? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the understanding faculty.

'And how, bhikkhus, is the faith faculty to be found? Among the four factors of stream entry. The faith faculty is to be found here. And where is the energy faculty to be found? [14] Among the four right endeavours. The energy faculty is to be found here. And where is the mindfulness faculty to be found? Among the four foundations of mindfulness. The mindfulness faculty is to be found here. And where is the concentration faculty to be found? Among the four jhanas. The concentration faculty is to be found here. And where is the understanding faculty to be found? Among the four noble actualities. The understanding faculty is to be found here' (S v 196).

18. In how many aspects are the five faculties to be found through the faith faculty among the four factors of stream entry? In how many aspects are the five faculties to be found through the energy faculty among the four right endeavours? In how many aspects are the five faculties to be found through the mindfulness faculty among the four foundations of mindfulness? In how many aspects are the five faculties to be found through the concentration faculty among the four jhanas? In how many aspects are the five faculties to be found through the understanding faculty among the four noble actualities?

The five faculties are to be found through the faith faculty in twenty aspects among the four factors of stream entry. The five faculties are to

be found through the energy faculty in twenty aspects among the four right endeavours. The five faculties are to be found through the mindfulness faculty in twenty aspects among the four foundations of mindfulness. The five faculties are to be found through the concentration faculty in twenty aspects among the four jhanas. The five faculties are to be found through the understanding faculty in twenty aspects among the four noble actualities.

19. In what twenty aspects are the five faculties to be found through the faith faculty among the four factors of stream entry?

In the factor of stream entry consisting in frequenting good men: the faith faculty is to be found in the sense of dominance — of resolution; and through the faith faculty the energy faculty is to be found in the sense of exertion, the mindfulness faculty is to be found in the sense of establishment, the concentration faculty is to be found in the sense of non-distraction, and the understanding faculty is to be found in the sense of seeing. In the factor of stream entry consisting in hearing the True Idea: ... In the factor of stream entry consisting in careful attention: ... [15] In the factor of stream entry consisting in practice in accordance with the True Idea: the faith faculty is to be found in the sense of dominance of resolution; and through the faith faculty the energy faculty is to be found in the sense of exertion, the mindfulness faculty is to be found in the sense of establishment, the concentration faculty is to be found in the sense of non-distraction, and the understanding faculty is to be found in the sense of seeing. (cf. XXI 4)

The five faculties are to be found through the faith faculty among the four factors of stream entry in these twenty aspects.

20. In what twenty aspects are the five faculties to be found through the energy faculty among the four right endeavours?

In the right endeavour for the non-arising of unarisen evil unprofitable ideas: the energy faculty is to be found in the sense of dominance of exertion; and through the energy faculty the mindfulness faculty is to be found in the sense of establishing, the concentration faculty is to be found in the sense of non-distraction, the understanding faculty is to be found in the sense of seeing, and the faith faculty is to be found in the sense of resolution. In the right endeavour for the abandoning of arisen evil unprofitable ideas: ... In the right endeavour for the arousing of unarisen profitable ideas: ... In the right endeavour for the maintenance, non-disappearance, strengthening, increase, development and perfection of arisen profitable ideas: ...

The five faculties are to be found through the energy faculty among the four right endeavours in these twenty aspects.

21. In what twenty aspects are the five faculties to be found through the mindfulness faculty among the four foundations of mindfulness?

In the foundation of mindfulness consisting in contemplation of the body as a body: the mindfulness faculty is to be found in the sense of dominance of establishment; and through the mindfulness faculty the concentration faculty is to be found in the sense of non-distraction, the understanding faculty is to be found in the sense of seeing, the faith faculty is to be found in the sense of resolution, and the energy faculty is to be found in the sense of exertion. In the foundation of mindfulness consisting in contemplation of feelings as feelings: ... In the foundation of mindfulness consisting in contemplation of cognizance as cognizance: ... In the foundation of mindfulness consisting in contemplation of ideas as ideas: ... [16]

The five faculties are to be found through the mindfulness faculty among the four foundations of mindfulness in these twenty aspects.

22. In what twenty aspects are the five faculties to be found through the concentration faculty among the four jhanas?

In the first jhana: the concentration faculty is to be found in the sense of dominance of non-distraction; and through the concentration faculty the understanding faculty is to be found in the sense of seeing, the faith faculty is to be found in the sense of resolution, the energy faculty is to be found in the sense of exertion, and the mindfulness faculty is to be found in the sense of establishment. In the second jhana: ... In the third jhana: ... In the fourth jhana: ...

The five faculties are to be found through the concentration faculty among the four jhanas in these five aspects.

23. In what five aspects are the five faculties to be found through the understanding faculty among the four noble actualities?

In the noble actuality of suffering: the understanding faculty is to be found in the sense of dominance of seeing; and through the understanding faculty the faith faculty is to be found in the sense of resolution, the energy faculty is to be found in the sense of exerting, the mindfulness faculty is to be found in the sense of establishing, and the concentration faculty is to be found in the sense of non-distraction. In the noble actuality of the origin of suffering: ... In the noble actuality of the cessation of suffering: ... In the noble actuality of the way leading to the cessation of suffering: ...

The five faculties are to be found through the understanding faculty among the four noble actualities in these five aspects.

24. [2] In how many aspects is behaviour of the five faculties to be found through the faith faculty among the four factors of stream entry? In how

many aspects is behaviour of the five faculties to be found through the energy faculty ... ? ... through the mindfulness faculty ... ? ... through the concentration faculty ... ? ... through the understanding faculty among the four noble actualities?[2]

Behaviour of the five faculties is to be found through the faith faculty in twenty aspects in the four factors of stream entry. Behaviour of the five faculties is to be found through the energy faculty in twenty aspects among the four right endeavours ... through the mindfulness faculty in twenty aspects among the four [17] foundations of mindfulness ... through the concentration faculty in twenty aspects among the four jhanas ... through the understanding faculty in twenty aspects among the four noble actualities.

25. In what twenty aspects is behaviour of the five faculties to be found through the faith faculty among the four factors of stream entry?

In the factor of stream entry consisting in frequenting good men: behaviour of the faith faculty is to be found in the sense of dominance of resolution; and through the faith faculty behaviour of the energy faculty is to be found in the sense of exertion, behaviour of the mindfulness faculty is to be found in the sense of establishment, behaviour of the concentration faculty is to be found in the sense of non-distraction, and behaviour of the understanding faculty is to be found in the sense of seeing. In the factor of stream entry consisting in hearing the True Idea: ... In the factor of stream entry consisting in careful attention: ... In the factor of stream entry consisting in practice in accordance with the True Idea: ...

26. Behaviour of the five ...

In what twenty aspects is behaviour of the five faculties to be found through the energy faculty among the four right endeavours?

In the right endeavour for the non-arising of unarisen evil unprofitable ideas: behaviour of the energy faculty is to be found in the sense of dominance of exertion; and through the energy faculty behaviour of the mindfulness faculty is to be found in the sense of establishment, behaviour of the concentration faculty is to be found in the sense of non-distraction, behaviour of the understanding faculty is to be found in the sense of seeing, and behaviour of the faith faculty is to be found in the sense of resolution. In the right endeavour for the abandoning of arisen evil unprofitable ideas: ... In the right endeavour for the arousing of unarisen profitable ideas: ... In the right endeavour for the maintenance, non-disappearance, strengthening, increase, development, and perfection of arisen profitable ideas: ... [18]

Behaviour of the five ...

27. In what twenty aspects is behaviour of the five faculties to be found through the mindfulness faculty among the four foundations of mindfulness?

In the foundation of mindfulness consisting in contemplation of the body as a body: behaviour of the mindfulness faculty is to be found in the sense of dominance of establishment; and through the mindfulness faculty behaviour of the concentration faculty is to be found in the sense of non-distraction, behaviour of the understanding faculty is to be found in the sense of seeing, behaviour of the faith faculty is to be found in the sense of resolution, and behaviour of the energy faculty is to be found in the sense of exertion. In the foundation of mindfulness consisting in contemplation of feelings as feelings: ... In the foundation of mindfulness consisting in contemplation of cognizance as cognizance ... In the foundation of mindfulness consisting in contemplation of ideas as ideas: ...

Behaviour of the five ...

28. In what twenty aspects is behaviour of the five faculties to be found through the concentration faculty among the four jhanas?

In the first jhana: behaviour of the concentration faculty is to be found in the sense of dominance of non-distraction; and through the concentration faculty behaviour of the understanding faculty is to be found in the sense of seeing, behaviour of the faith faculty is to be found in the sense of resolution, behaviour of the energy faculty is to be found in the sense of exerting, and behaviour of the mindfulness faculty is to be found in the sense of establishing. In the second jhana: ... In the third jhana: ... In the fourth jhana: ...

Behaviour of the five ...

29. In what twenty aspects is behaviour of the five faculties to be found through the understanding faculty among the four noble actualities?

In the noble actuality of suffering: behaviour of the understanding faculty is to be found in the sense of dominance of seeing; and through the understanding faculty behaviour of the faith faculty is to be found in the sense of resolution, behaviour of the energy faculty is to be found in the sense of exerting, behaviour of the mindfulness faculty is to be found in the sense of establishing, and behaviour of the concentration faculty is to be found in the sense of non-distraction. In the noble actuality of the origin of suffering: ... in the noble actuality of the cessation of suffering: ... In the noble actuality of the way leading to the cessation of suffering ... [19]

Behaviour of the five faculties is to be found through the understanding faculty among the four noble actualities in these twenty aspects.

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[*Behaviour*]

30. Behaviour and abiding have been discovered and penetrated such that of one behaving and abiding accordingly his wise companions in the Good Life might believe profound things thus: Surely this venerable one has reached or will reach [distinction].[3]

31. Behaviour: there are eight kinds of behaviour: behaviour of postures, behaviour with respect to the bases, behaviour of mindfulness, behaviour of concentration, behaviour of knowledge, behaviour of the paths, behaviour of arrival, supramundane behaviour.

Behaviour of postures: in the case of the four postures.

Behaviour with respect to the bases: in the case of the six internal-external bases.

Behaviour of mindfulness: in the case of the four foundations of mindfulness.

Behaviour of concentration: in the case of the four jhanas.

Behaviour of knowledge: in the case of the four noble actualities.

Behaviour of the paths: in the case of the four noble paths.

Behaviour of arrival: in the case of the four fruits of asceticism.

Supramundane behaviour: in the case of Perfect Ones, accomplished and fully enlightened, in the case of Undeclared Enlightened Ones, and partially in the case of disciples.

Behaviour of the postures belongs to those possessed of right deportment.

Behaviour with respect to the bases belongs to those guarded in the sense doors.

Behaviour of mindfulness belongs to those who abide in diligence.

Behaviour of concentration belongs to those devoted to the higher cognizance.

Behaviour of knowledge belongs to those possessing [some] enlightenment.[4]

Behaviour of the paths belongs to those who have rightly entered upon the way.

Behaviour of arrival belongs to those who have arrived at fruition [of the path].

Supramundane behaviour belongs to Perfect Ones, accomplished and fully enlightened, to Undeclared Enlightened Ones, and in part to disciples.

These are eight kinds of behaviour. [20]

32. Another eight kinds of behaviour: One who resolves behaves with faith, one who exerts behaves with energy, one who establishes behaves with mindfulness, one who effects non-distraction behaves with concentration, one who understands behaves with understanding, one who

recognizes behaves with the behaviour of consciousness; one thus entered upon the way arrives at distinction, thus he behaves with the behaviour of distinction; in one thus entered upon the way profitable ideas are made to extend (*āyāpenti*), thus he behaves with the behaviour of the bases (*āyatana*).[5]

These are eight kinds of behaviour.

33. Another eight kinds of behaviour: right view's behaviour of seeing, right thought's behaviour of directing onto, right speaking's behaviour of embracing, right acting's behaviour of originating, right living's behaviour of cleansing, right effort's behaviour of exerting, right mindfulness's behaviour of establishing, right concentration's behaviour of non-distraction. These are eight kinds of behaviour.

34. *Abiding*: One who resolves abides in faith, one who exerts abides in energy, one who establishes abides in mindfulness, one who effects non-distraction abides in concentration, one who understands abides in understanding.

35. *Discovered*: resolution as a meaning of the faith faculty has been discovered, exertion as a meaning of the energy faculty has been discovered, establishing as a meaning of the mindfulness faculty has been discovered, non-distraction as a meaning of the concentration faculty has been discovered, seeing as a meaning of the understanding faculty has been discovered.

36. *Penetrated*: resolution as a meaning of the faith faculty has been penetrated, ... [complete as in §35].

37. *Of one behaving accordingly*: of one behaving thus with faith, of one behaving thus with energy, of one behaving thus with mindfulness, of one behaving thus with concentration, of one behaving thus with understanding.

38. *Of one abiding accordingly*: Of one abiding thus with faith ... [complete as in §37]. [21]

39. *Wise*: wise, clever, knowledgeable, learned, possessed of enlightenedness.

40. *Companions in the Good Life*: [those who perform Vinaya] acts together, recitation [of the Pāṭimokkha] together, [and have] the same training.

41. *Profound things*: what are called 'profound things' are the jhanas, the liberations, concentration, the attainments, the paths, the fruitions, the [six] direct knowledges, and the [four] discriminations.

42. *Might believe*: might have faith, might resolve.

43. *Surely*: this is a word signifying entirety, doubtlessness, non-indecision, non-ambivalence, non-duplicity, necessity, unequivocalness, definiteness, this word 'surely'.[6]

44. *This venerable one*: This is a word of endearment, of respect.
45. *Has reached*: arrived at.
46. *Or will reach*: will arrive at.[7]

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Sutta-Source given already

47. 'Bhikkhus, there are these five faculties. What five? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the understanding faculty. These are the five faculties, bhikkhus'.

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48. In how many aspects are these five faculties to be found? These five faculties are to be found in six aspects.
49. In what sense are they to be found? In the sense of dominance, in the sense of purifying the beginning, in the sense of outstandingness, in the sense of steadying, in the sense of terminating, in the sense of founding upon.
50. How are the faculties to be found in the sense of dominance?

When he abandons non-faith the faith faculty is to be found in him in the sense of dominance of resolution; and through the faith faculty the energy faculty is to be found in the sense of exerting, the mindfulness faculty is to be found in the sense of establishing, [22] the concentration faculty is to be found in the sense of non-distraction, and the understanding faculty is to be found in the sense of seeing. When he abandons idleness the energy faculty is to be found in him in the sense of dominance of exertion; and through the energy faculty ... When he abandons negligence the mindfulness faculty is to be found in him in the sense of dominance of establishing; and through the mindfulness faculty ... When he abandons agitation the concentration faculty is to be found in him in the sense of dominance of non-distraction; and through the concentration faculty ... When he abandons ignorance the understanding faculty is to be found in him in the sense of dominance of seeing; and through the understanding faculty the faith faculty is to be found in the sense of resolution, the energy faculty is to be found in the sense of exertion, the mindfulness faculty is to be found in the sense of establishment, and the concentration faculty is to be found in the sense of non-distraction.
51. When he abandons zeal for sensual-desires through renunciation, the faith faculty is to be found in him in the sense of dominance of resolution; and through the faith faculty the energy faculty is to be found in the sense

of exertion, the mindfulness faculty is to be found in the sense of establishment, the concentration faculty is to be found in the sense of non-distraction, the understanding faculty is to be found in the sense of seeing.

When he abandons zeal for sensual-desires through renunciation, the energy faculty is to be found in him in the sense of dominance of exertion; and through the energy faculty ...

When he abandons zeal for sensual-desires through renunciation, the mindfulness faculty is to be found in him in the sense of dominance of establishment; and through the mindfulness faculty ...

When he abandons zeal for sensual-desires through renunciation, the concentration faculty is to be found in him in the sense of dominance of non-distraction; and through the concentration faculty ...

When he abandons zeal for sensual-desires through renunciation, the understanding faculty is to be found in him in the sense of dominance of seeing; and through the understanding faculty the faith faculty is to be found in the sense of resolution, the energy faculty is to be found in the sense of exerting, the mindfulness faculty is to be found in the sense of establishing, and the concentration faculty is to be found in the sense of non-distraction.

52. When he abandons ill-will through non-ill-will ... [23]

53. When he abandons stiffness-and-torpor through perception of light ...

54. When he abandons agitation through non-distraction ...

55. When he abandons uncertainty through definition of ideas ...

56. When he abandons ignorance through knowledge ...

57. When he abandons boredom through gladness ...

58–61. When he abandons the hindrances through the first jhana ... [and so on with the rest of the jhanas]

62–65. ... [similar §§ for each of the four immaterial attainments].

66–83. ... [similar §§ for each of the 18 Principal Insights].

84–6. ... [similar §§ for each of the first three paths].

87. When he abandons all defilements through the arahant path, the faith faculty is to be found in him in the sense of dominance of resolution; and through the faith faculty the energy faculty is to be found in the sense of exertion, the mindfulness faculty is to be found in the sense of establishment, the concentration faculty is to be found in the sense of non-distraction, and the understanding faculty is to be found in the sense of seeing.

When he abandons all defilements through the arahant path, the energy faculty is to be found in him in the sense of dominance of exertion; and through the energy faculty the mindfulness faculty is to be found in the

sense of establishment, ... the faith faculty is to be found in the sense of resolution.

When he abandons all defilements through the arahant path, the mindfulness faculty is to be found in him in the sense of dominance of establishment; and through the mindfulness faculty the concentration faculty is to be found in the sense of non-distraction, ... the energy faculty is to be found in the sense of exertion.

When he abandons all defilements through the arahant path, the concentration faculty is to be found in him in the sense of dominance of non-distraction; and through the concentration faculty the understanding faculty is to be found in the sense of seeing, ... the mindfulness faculty is to be found in the sense of establishment.

When he abandons all defilements through the arahant path, the understanding faculty is to be found in him in the sense of dominance of seeing; and through the understanding faculty the faith faculty is to be found in the sense of resolution, the energy faculty is to be found in the sense of exertion, the mindfulness faculty is to be found in the sense of establishing, the concentration faculty is to be found in the sense of non-distraction.

This is how the faculties are to be found in the sense of dominance.

88. How are the faculties to be found in the sense of purifying the beginning?

The faith faculty is in the sense of resolution; purification of virtue in the sense of restraint of non-faith is purifying of the beginning of the faith faculty. The energy faculty is in the sense of exerting; purification of virtue in the sense of restraint of idleness is the purifying of the beginning of the energy faculty. The mindfulness faculty is in the sense of establishing; purification of virtue in the sense of restraint of negligence is the purifying of the beginning of the mindfulness faculty. The concentration faculty is in the sense of non-distraction; purification of virtue in the sense of restraint of agitation is the purifying of the beginning of the concentration faculty. The understanding faculty is in the sense of seeing; purification of virtue in the sense of restraint of ignorance is the purifying of the beginning of the understanding faculty.

89. In renunciation there are the five faculties; purification of virtue in the sense of restraint of zeal for sensual-desires is the purifying of the beginning of the five faculties. In non-ill-will there are the five faculties; purification of virtue in the sense of restraint of ill-will is the purifying of the beginning of the five faculties. In perception of light ... [and so on in the case of each of the rest of the five hindrances, four jhanas, four immaterial attainments, eighteen Principal Insights, and four paths, up to] ... In the arahant path there are the five faculties; purification of virtue in

the sense of restraint of all defilements is the purifying of the beginning of the five faculties.

This is how the faculties are to be found in the sense of purification of the beginning.

90. How are the faculties to be found in the sense of outstandingness?

With the development of the faith faculty zeal arises, with the abandoning of non-faith zeal arises, with the abandoning of anguish of non-faith zeal arises, with the abandoning of defilements coefficient with [wrong] view zeal arises, with the abandoning of gross defilements zeal arises, with the abandoning of secondary defilements zeal arises, with the abandoning of all defilements zeal arises; through zeal gladness arises; then the faith faculty is outstanding as faith due to gladness. Through gladness happiness arises; then the faith faculty is outstanding as faith due to happiness. Through happiness tranquillity arises; then the faith faculty is outstanding due to tranquillity. Through tranquillity pleasure arises; then the faith faculty is outstanding as faith due to pleasure. Through pleasure illumination arises; then the faith faculty is outstanding as faith due to illumination. Through illumination a sense of urgency arises; then the faith faculty is outstanding as faith due to a sense of urgency. With a sense of urgency he concentrates cognizance; then the faith faculty is outstanding as faith due to concentration. He thoroughly exerts cognizance thus concentrated; then the faith faculty is outstanding as faith due to exertion. He looks on with complete equanimity at cognizance thus exerted; then the faith faculty is outstanding as faith due to equanimity. Owing to equanimity cognizance is liberated from the many sorts of defilements; then the faith faculty is outstanding as faith due to liberation. Because of its being liberated those ideas come to have a single function (taste); then the faith faculty is outstanding as faith due to development in the sense of single function (taste). Because of its being developed it therefore turns away to what is superior [namely, to nibbana]; then the faith faculty is outstanding as faith due to turning away. Because of its having turned away he [namely, the person now possessed of the path,] therefore relinquishes [both defilements and aggregates]; then the faith faculty is outstanding as faith due to relinquishment. Because of their having been relinquished those [defilements and aggregates] therefore cease [without rearising]; then the faith faculty is outstanding as faith due to cessation.

There are two kinds of relinquishment through cessation: relinquishment as giving up and relinquishment as entering into (launching out into). It gives up defilements and aggregates, thus it is relinquishment as giving up; cognizance enters into (launches out into) cessation which is the

nibbana principle, thus it is relinquishment as entering into (launching out into). These are the two kinds of relinquishment through cessation.[8]

91. With the development of the energy faculty zeal arises, with the abandoning of idleness zeal arises, with the abandoning of anguish of idleness zeal arises, with the abandoning of defilements coefficient with [wrong] view zeal arises, ... [and so on as in §90 up to the end, substituting *energy* for *faith*].

92. With the development of the mindfulness faculty zeal arises, [25] with the abandoning of negligence zeal arises, ...

93. With the development of the concentration faculty zeal arises, with the abandoning of agitation zeal arises, ...

94. With the development of the understanding faculty zeal arises, with the abandoning of ignorance zeal arises, ... [26] These are the two kinds of relinquishment through cessation.

This is how the faculties are to be found in the sense of outstandingness.

End of Second Recitation Section

95–9. How are the faculties to be found in the sense of steadying?

With the development of the faith faculty zeal arises; then the faith faculty is steady as faith due to zeal. Through zeal gladness arises; then the faith faculty is steady as faith due to gladness ...

This is how the faculties are to be found in the sense of steadying.

100. How are the faculties to be found in the sense of terminating?

In the sense of resolution the faith faculty terminates non-faith, terminates anguish of non-faith. In the sense of exertion the energy faculty terminates idleness, terminates anguish of idleness. In the sense of establishing the mindfulness faculty terminates negligence, terminates anguish of negligence. In the sense of non-distraction the concentration faculty terminates agitation, terminates anguish of agitation. In the sense of seeing the understanding faculty terminates ignorance, terminates anguish of ignorance.

101. In renunciation the five faculties terminate zeal for sensual-desire. In non-ill-will the five faculties terminate ill-will ... [and so on with the rest of the seven hindrances, etc., up to] ... In the arahant path the five faculties terminate all defilements.

This is how the faculties are to be found in the sense of terminating.

102. How are the five faculties to be found in the sense of founding upon?

One who has faith founds the faith faculty upon resolution, the faith faculty in one who has faith is founded upon resolution. One who has

energy founds energy upon exertion; the energy faculty in one who has energy is founded upon exertion. One who has mindfulness founds the mindfulness faculty upon establishment; the mindfulness faculty in one who has mindfulness is founded upon establishment. One who has concentration founds the concentration faculty upon non-distraction; the concentration faculty in one who has concentration is founded upon non-distraction. One who has understanding founds the understanding faculty upon seeing; the understanding faculty in one who has understanding is founded upon seeing.

103. A meditator founds the five faculties upon renunciation; [27] the five faculties in a meditator are founded upon renunciation. A meditator founds the five faculties upon non-ill-will; the five faculties in a meditator are founded upon non-ill-will ... [and so on up to] ... A meditator founds the five faculties upon the arahant path; the five faculties in a meditator are founded upon the arahant path.

This is how the faculties are to be found in the sense of founding upon.

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104. When an ordinary man develops concentration, in how many aspects is he skilled in establishing? When an initiate ... ? When one whose cankers are exhausted develops concentration, in how many aspects is he skilled in establishing?

When an ordinary man develops concentration, he is skilled in establishing in seven aspects. When an initiate develops concentration he is skilled in eight aspects. When one whose cankers are exhausted develops concentration, he is skilled in ten aspects.

105. When an ordinary man develops concentration, in what seven aspects is he skilled in establishing?

Because of [an object of contemplation] having been adverted to: he is skilled in establishing the supporting object, he is skilled in establishing the sign of serenity, he is skilled in establishing the sign of exertion, he is skilled in establishing the sign of non-distraction, he is skilled in establishing illumination, he is skilled in establishing encouragement, he is skilled in establishing equanimity.

When an ordinary man develops concentration, he is skilled in establishing in these seven aspects.

106. When an initiate develops concentration, in what eight aspects is he skilled in establishing?

Because of [an object of contemplation] having been adverted to: he

is skilled in establishing the supporting object, ... he is skilled in establishing equanimity, he is skilled in establishing unity.

When an initiate develops concentration, he is skilled in establishing in these eight aspects.

107. When one whose cankers are exhausted develops concentration, in what ten aspects is he skilled in establishing? [28]

Because of [an object of contemplation] having been adverted to: he is skilled in establishing the supporting object, ... he is skilled in establishing equanimity, he is skilled in establishing unity, he is skilled in establishing difference, he is skilled in establishing deliverance.

When one whose cankers are exhausted develops concentration, he is skilled in establishing in these ten aspects.

108. When an ordinary man develops insight, in how many aspects is he skilled in establishing, and in how many aspects is he skilled in non-establishing? When an initiate ... ? When one whose cankers are exhausted develops insight, in how many aspects is he skilled in establishing, and in how many aspects is he skilled in non-establishing?

When an ordinary man develops insight, he is skilled in establishing in nine aspects and skilled in non-establishing in nine aspects. When an initiate develops insight, he is skilled in establishing in ten aspects and skilled in non-establishing in ten aspects. When one whose cankers are exhausted develops insight, he is skilled in establishing in twelve aspects and skilled in non-establishing in twelve aspects.

109. When an ordinary man develops insight, in what nine aspects is he skilled in establishing and in what nine aspects is he skilled in non-establishing?

He is skilled in establishment (appearance) as impermanent, and skilled in non-establishment as permanent; skilled in establishment as pain, and skilled in non-establishment as pleasure; skilled in establishment as not self; and skilled in non-establishment as self; skilled in establishment as exhaustion, and skilled in non-establishment as compactness; skilled in establishment as fall, and skilled in non-establishment of accumulation; skilled in establishment of change, and skilled in non-establishment as everlastingness; skilled in establishment of the signless, and skilled in non-establishment of sign; skilled in establishment of the desireless, and skilled in non-establishment of desire; skilled in establishment of voidness, and skilled in non-establishment of misinterpretation.

When an ordinary man develops insight, he is skilled in establishment in these nine aspects and skilled in non-establishment in these nine aspects.

110. When an initiate develops insight, in what ten aspects [29] is he skilled in establishment and in what ten aspects is he skilled in non-establishment?

He is skilled in establishment as impermanent, and skilled in non-establishment as permanent; ... skilled in establishment of voidness, and skilled in non-establishment of misinterpretation; skilled in establishment of knowledge, and skilled in non-establishment of unknowing.

When an initiate develops insight, he is skilled in establishment in these ten aspects, and skilled in non-establishment in these ten aspects.

111. When one whose cankers are exhausted develops insight, in what twelve aspects is he skilled in establishment, and in what twelve aspects is he skilled in non-establishment?

He is skilled in establishment as impermanent, and skilled in non-establishment as permanent; ... skilled in establishment of voidness, and skilled in non-establishment of misinterpretation; skilled in establishment of knowledge, and skilled in non-establishment of unknowing; skilled in establishment of non-bondage, and skilled in non-establishment of bondage; skilled in establishment of cessation, and skilled in non-establishment of formations.

When one whose cankers are exhausted develops insight, he is skilled in establishment in these twelve aspects and skilled in non-establishment in these twelve aspects.

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112. Because of [an object of contemplation] having been adverted to:

Through *skill in establishing the supporting object* he combines the faculties, understands their domain and penetrates the meaning of sameness, he combines the powers, ... he combines the enlightenment factors, ... he combines [other] ideas, understands their domain and penetrates the meaning of sameness; 'He combines the faculties', how does he combine the faculties? He combines the faith faculty in the sense of resolution, [he combines the energy faculty in the sense of exertion, he combines the mindfulness faculty in the sense of establishment, he combines the concentration faculty in the sense of non-distraction, he combines the understanding faculty in the sense of seeing;] [9]

through *skill in establishing the sign of serenity* [he combines the faculties,] ...

through *skill in establishing the sign of exertion* [he] ...

through *skill in establishing the sign of non-distraction* ...

through *skill in establishing illumination* ...

through *skill in establishing encouragement* ...

through *skill in establishing equanimity* ...

through *skill in establishing unity* ...

through *skill in establishing difference* ...

through *skill in establishing deliverance* ...
through *skill in establishment as impermanent* ...
through *skill in non-establishment as permanent* ...
through ... [and so on with the rest of the pairs in §111 up to] ...
through *skill in establishment of cessation* ...
through *skill in non-establishment of formations* he combines the faculties, ... [he combines [other] ideas,] understands their domain and penetrates the meaning of sameness; ['he combines the faculties', how does he combine the faculties? He combines the faith faculty in the sense of resolution, ... he combines the understanding faculty in the sense of seeing]. [30] [10]

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113. Understanding as mastery of three faculties in sixty-four aspects is knowledge of destruction (exhaustion) of cankers.
114. Of what three faculties? Of the I-shall-come-to-know-the-unknown faculty, of the final-knowledge faculty, and of the final-knower faculty.
115–124. How many places ... [repeat Tr. I §§552–62 unaltered] ... [31] These cankers are destroyed here.

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125. Here in this world is naught unseen by him,
Naught unrecognized, and naught unknowable;
He has experienced all that can be known:
Therefore the Perfect One is called All-seer.

126. *All-seer*: in what sense all-seer? [repeat Tr. I §608].
127. To the extent of the meaning of suffering in suffering it is known, there is no meaning of suffering unknown, he is thus the All-seer. All-seeing-ness is the understanding faculty. Through the understanding faculty there is the faith faculty in the sense of resolution, the energy faculty in the sense of exertion, the mindfulness faculty in the sense of establishing, and the concentration faculty in the sense of non-distraction.

To the extent of the meaning of suffering in suffering it is seen, recognized, realized, [32] sounded by understanding, there is no meaning of suffering unsounded by understanding, he is thus the All-seer. All-seeing-ness is the understanding faculty. Through ...

To the extent of the meaning of origin in origin ... [and so on with the rest of the four actualities].
128. To the extent of the meaning of discrimination-of-meaning in the discrimination-of-meaning ... [and so on with the rest of the four discriminations up to] ...

To the extent of the meaning of discrimination-of-perspicuity in the discrimination-of-perspicuity it is known, there is no meaning of discrimination-of-perspicuity unknown, he is thus ...

To the extent of the meaning of discrimination-of-perspicuity in the discrimination-of-perspicuity it is seen, recognized, ...

129. To the extent of knowledge of penetration of others' faculties ...

To the extent of knowledge of other beings' biasses and underlying tendencies.

To the extent of knowledge of the Twin Metamorphosis ...

To the extent of knowledge of the attainment of the Great Compassion ...

To the extent of what is seen, heard, sensed, cognized, encountered, sought, considered by the mind, in the world with its deities, its Māras and its Brahmā Gods, in this generation with its ascetics and brahmans, with its princes and men, that is known, seen, recognized, realized, sounded by understanding, there is nothing unsounded by understanding, he is thus the All-seer. All-seeing-ness is the understanding faculty. Through the understanding faculty there is the faith faculty in the sense of resolution, ... and the concentration faculty in the sense of non-distraction.

130. One who has faith exerts; one who exerts has faith. One who has faith establishes; one who establishes has faith. One who has faith concentrates; one who concentrates has faith. One who has faith understands; one who understands has faith.

One who exerts establishes; one who establishes exerts. One who exerts concentrates; one who concentrates exerts. One who exerts understands; one who understands exerts. One who exerts has faith; one who has faith exerts.

One who establishes concentrates; one who concentrates establishes ...

One who concentrates understands; one who understands concentrates ...

One who understands has faith; one who has faith understands. One who understands exerts; one who exerts understands. One who understands establishes; one who establishes understands. One who understands concentrates; one who concentrates understands.

131. Because it has faith it is exerted; because it is exerted it has faith. Because it has faith it is established; because it is established it has faith. Because it has faith it is concentrated; because it is concentrated it has faith. Because it has faith it has understanding; because it has understanding it has faith.

Because it is exerted it is established; because it is established it is exerted ... [33]

Because it is established it is concentrated; because it is concentrated it is established ... < ... concentrated ... has understanding ... >

Because it has understanding it has faith; because it has faith it has understanding Because it has understanding it is exerted; because it is exerted it has understanding. Because it has understanding it is established; because it is established it has understanding. Because it has understanding it is concentrated; because it is concentrated it has understanding.

132–40. The Enlightened One's seeing eye is the Enlightened One's knowledge; the Enlightened One's knowledge is the Enlightened One's seeing eye. With that seeing eye the Perfect One sees beings as with little dust on their eyes, as with much dust on their eyes ... [repeat Tr. I §§ 574–82 without further alteration].

141. He knows and sees and recognizes and penetrates these five faculties in these fifty aspects.

End of third Recitation Section.

End of Treatise on Faculties.

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Notes

[1] Read *saddhindriyassa* for *assaddhiyassa* (PTS ed. vol. ii, p. 2, 1.24).

[2] (§24) The first treatment (§§18–23) deals with the faculties at the single moment of their arising, while the second (§§ 24–9) deals with the cultivation and perfection of them over a period after they have already arisen (PsA 376 S[e]).

[3] For a parallel example of this idiom see M i 11.

[4] (§31) 'Some enlightenment' means insight from the initial stage of Definition of Mentality-materiality up to the stage immediately preceding Path-attainment, namely Change-of-lineage (PsA 377 S[e]).

[5] (§32) For meanings ascribed to the word *āyatana* see Vism 481.

[6] (§43) See Nd 1 3. The word *avatthāpana* (definiteness) is not in PTS Dict.

[7] §§31–33 are reproduced later as the Treatise on Behaviour (Tr. XXV).

[8] (§90) For the end of this § cf. Tr. III §576.

[9] (§112) Cf. Tr. III §§203*f.*

[10] PTS vol. ii, p. 29, 11. 19*ff.*: As set out the *peyyālas* are obscure; '41' should have been placed at the beginning of 1. 19 instead of 1. 23. '*Āvajjitattā*' governs the whole as far as the end of the page, and the sub-clauses begin each with (1) '*ārammaṇū-paṭṭhānakusalavasena*' ... (2) '*samathanimittūpaṭṭhānakusalavasena*' ... , etc. The last line should read '*samathañ ca paṭivijjhati ... pe ...* ' (See Burmese Transcript, etc.)

[*TREATISE V. — ON LIBERATION*]

Sutta Sources Given Already

1. [35] 'Bhikkhus, there are these three liberations. What three? Liberation by voidness, liberation by signlessness, liberation by desirelessness. These, bhikkhus, are three liberations' <Sutta not traced; cf. Vin iii 93, Peṭ 253 where Ñāṇamoli was unable to trace a sutta, p. 69 of his translation>. (D iii 219 has the three as *samādhis*)

2. Furthermore, there are sixty-eight liberations. [As well as] the liberation by voidness, the liberation by signlessness, the liberation by desirelessness; [not counted — included above;]

There are liberation as emergence internally, liberation as emergence externally, liberation as emergence in both ways; [count 3;]

Four liberations as emergence internally, four liberations as emergence externally, four liberations as emergence in both ways; [count 9 — the 1st of each set included in previous 3;]

Four liberations in conformity with emergence internally, four liberations in conformity with emergence externally, four liberations in conformity with emergence in both ways; [count 12;]

Four liberations as tranquillization of emergence internally, four liberations as tranquillization of emergence externally, four liberations as tranquillization of emergence in both ways; [count 12;]

Liberation described thus, Possessed of materiality, he sees instances of materiality; the liberation described thus, Unpercipient of materiality internally (in himself), he sees instances of materiality externally; the liberation described thus, He is resolved upon only the beautiful; liberation as the attainment of the base consisting of boundless space; liberation as the attainment of the base consisting of boundless consciousness; liberation as the attainment of the base consisting of nothingness; liberation as the attainment of the base consisting of neither perception nor non-perception; liberation as the attainment of the cessation of perception and feeling; [count 8;]

Occasional liberation, non-occasional liberation; [count 2;]

Liberation belonging to an occasion, liberation not belonging to an occasion; [count 2;]

Assailable liberation, unassailable liberation; [count 2;]

Mundane liberation, supramundane liberation; [count 2;]

Liberation that is subject to cankers, liberation that is not subject to cankers; [count 2;]

Materialistic liberation, unmaterialistic liberation, liberation more unmaterialistic than the unmaterialistic; [count 3;]

Liberation by desire, liberation by desirelessness, liberation by tranquillized desire; [count 2 — the 2nd already included above;]

Fettered liberation, unfettered liberation; [count 2;]

Liberation based on unity, liberation based on difference; [count 2;]

[36] liberation of perception, liberation of knowledge, liberation described thus: [All that is experienced here] can become cool; [count 3;]

Jhana liberation, liberation of cognizance through not clinging. [count 2.]

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3. What is *liberation by voidness*?

Here, bhikkhus, a bhikkhu, gone to the forest or to the root of a tree or to an empty place, considers thus: 'This is void of self or of what belongs to self'. He contrives no misinterpretation thereon, thus it is liberation by voidness. This is liberation by voidness.

4. What is *liberation by signlessness*?

Here, bhikkhus, a bhikkhu, gone to the forest or to the root of a tree or to an empty place, considers thus: 'This is void of self or of what belongs to self'. He contrives no sign thereon, thus it is liberation by signlessness. This is liberation by signlessness.

5. What is *liberation by desirelessness*?

Here, bhikkhus, a bhikkhu, gone to the forest or to the root of a tree or to an empty place, considers thus: 'This is void of self or of what belong to self'. He contrives no desire thereon, thus it is liberation by desirelessness. This is liberation by desirelessness.

6. What is *liberation as emergence [from defilements] internally*?

The four jhanas. This is liberation as emergence internally.

7. What is *liberation as emergence [from the object] externally*?

The four immaterial attainments. This is liberation as emergence externally.

8. What is *liberation as emergence in both ways*?

The four noble paths. This is liberation as emergence in both ways.

9. What are *the four liberations as emergence internally*?

The first jhana emerges from the hindrances. The second jhana emerges from applied and sustained thought. The third jhana emerges from happiness. The fourth jhana emerges from pleasure and pain. These are the four liberations in conformity with emergence internally.

10. What are *the four liberations as emergence externally*?

The attainment of the base consisting of boundless space emerges from perception of materiality, from perception of resistance and from perception of difference. The attainment of the base consisting of boundless consciousness emerges from perception of the base consisting of boundless space. The attainment of the base consisting of nothingness emerges from perception of the base consisting of boundless consciousness. The attainment of the base consisting of neither perception nor non-perception emerges from perception of the base consisting of nothingness. These are the four liberations as emergence externally.

11. What are *the four liberations as emergence in both ways*?

The stream-entry path emerges from [wrong] view of individuality, from uncertainty, and from misapprehension of virtue and duty, and also from the underlying tendencies to [wrong] view and to uncertainty, and it emerges from defilements and aggregates that occur consequent upon them, and it emerges externally [37] from all signs. The once-return path emerges from the gross fetters of greed for sensual-desires and of resistance, and from the gross underlying tendencies to greed for sensual-desires and to resistance, and it emerges from defilements and from aggregates that occur consequent upon them, and it emerges externally from all signs. The non-return path emerges from the secondary fetters of greed for sensual-desires and of resistance, and from the secondary underlying tendencies to greed for sensual-desires and to resistance, and it emerges from defilements and from aggregates that occur consequent upon them, and it emerges externally from all signs. The arahant path emerges from greed for material [being], from greed for immaterial [being], from conceit (pride), from agitation, from ignorance, and from the underlying tendencies to conceit (pride), greed for being, and ignorance, and it emerges from defilements and from aggregates that occur consequent upon them, and it emerges externally from all signs. These are the four liberations as emergence in both ways.

12. What are *the four liberations in conformity with emergence internally*?

The applied-thought and sustained-thought and happiness and pleasure and unification of cognizance that have the purpose of obtaining the first jhana. The applied-thought ... the second jhana ... the third jhana. The applied-thought and sustained-thought and happiness and pleasure and unification of cognizance that have the purpose of obtaining the fourth jhana. These are the four liberations in conformity with emergence internally.

13. What are *the four liberations in conformity with emergence externally*?

The applied-thought and sustained-thought and happiness and pleasure and unification of cognizance that have the purpose of obtaining the base consisting of boundless space. The applied-thought ... the base consisting of boundless consciousness ... the base consisting of nothingness ... The applied-thought and sustained-thought and happiness and pleasure and unification of cognizance that have the purpose of obtaining the base consisting of neither perception nor non-perception. These are the four liberations in conformity with emergence externally.

14. What are *the four liberations in conformity with emergence in both ways*?

The contemplation of impermanence and contemplation of pain and contemplation of not self that have the purpose of obtaining the stream-entry path. The contemplation of impermanence ... once-return path ... non-return path. The contemplation of impermanence and contemplation of pain and contemplation of not self that have the purpose of obtaining the arahant path. These are the four liberations in conformity with emergence in both ways.

15. What are *the four liberations as tranquillization of emergence internally*?

The obtainment of the first jhana or its result. The obtainment of the second jhana or its result. The obtainment of the third jhana or its result. The obtainment of the fourth jhana or its result. These [38] are the four liberations as tranquillization of emergence internally.

16. What are *the four liberations as tranquillization of emergence externally*?

The obtainment of the attainment of the base consisting of boundless space or its result. The obtainment of the attainment of the base consisting of boundless consciousness or its result. The obtainment of the attainment of the base consisting of nothingness or its result. The obtainment of the attainment of the base consisting of neither perception nor non-perception or its result. These are the four liberations as tranquillization of emergence externally.

17. What are *the four liberations as tranquillization of emergence in both ways*?

The stream-entry fruition of the stream-entry path. The once-return fruition of the once-return path. The non-return fruition of the non-return path. The arahant fruition of the arahant path. These are the four liberations as tranquillization of emergence in both ways.

18. What is *the liberation described thus: possessed of materiality, he sees instances of materiality*?

Here someone gives attention to the sign of blue-black internally in

himself <e.g. his hair, PsA>. He obtains perception of blue-black. He thoroughly apprehends, thoroughly bears in mind, thoroughly defines[1], that sign. Having thoroughly apprehended, thoroughly borne in mind, thoroughly defined, that sign, he applies his consciousness to the sign of blue-black externally. He obtains perception of blue-black. He thoroughly apprehends, thoroughly bears in mind, thoroughly defines, that sign. Having thoroughly apprehended, thoroughly borne in mind, thoroughly defined, that sign, he repeats, develops and makes much of it. It appears to him thus: 'This is materiality internally and externally and both'. Thus he is percipient of materiality.

Here someone gives attention to the sign of yellow internally in himself ...

Here someone gives attention to the sign of red internally in himself ...

Here someone gives attention to the sign of white internally in himself ... It appears to him thus: 'This is materiality internally and externally and both'. Thus he is percipient of materiality.

Such is the liberation described thus: possessed of materiality he sees instances of materiality.

19. What is *the liberation described thus: Unpercipient of materiality internally, he sees instances of materiality externally*?

Here someone gives attention [39] to the sign of blue-black internally in himself. He does not obtain perception of blue-black. He applies his cognizance to the sign of blue-black externally. He obtains perception of blue-black. He thoroughly apprehends ... Having thoroughly apprehended, ... makes much of it. It appears to him thus: 'There is no materiality internally, this is materiality externally'. Thus he is percipient of an instance of materiality.

Here someone gives attention to the sign of yellow internally ...

Here someone gives attention to the sign of red internally ...

Here someone gives attention to the sign of white internally ... It appears to him thus: 'There is no materiality internally; this is an instance of materiality externally'. Thus he is percipient of an instance of materiality.

Such is the liberation described thus: Unpercipient of materiality internally, he sees instances of materiality externally.

20. What is *the liberation described thus: He is resolved upon only what is beautiful*?

Here a bhikkhu dwells intent upon one quarter with his will endued with lovingkindness, likewise the second quarter, likewise the third quarter, likewise the fourth quarter; so above and below and around; he dwells intent on the entire world everywhere and equally with his will endued with lovingkindness, abundant, exalted, measureless, free from affliction. Because of the development of lovingkindness beings are unrepulsive.

He dwells intent upon one quarter with his will endued with compassion ... Because of the development of compassion beings are unrepulsive.

He dwells intent upon one quarter with his will endued with gladness ... Because of the development of gladness beings are unrepulsive.

He dwells intent upon one quarter with his will endued with equanimity ... Because of the development of equanimity beings are unrepulsive.

Such is the liberation described thus: He is resolved upon only what is beautiful.

21. What is *the liberation as the attainment of the base consisting of boundless space*?

Here with the complete surmounting of perceptions of materiality, with the disappearance of perceptions of resistance, with not giving attention to perceptions of difference, [aware of] 'Unbounded space', a bhikkhu enters upon and dwells in the base consisting of boundless space. This is the liberation as the attainment of the base consisting of boundless space.

22. What is *the liberation as the attainment of the base consisting of boundless consciousness*?

Here by completely surmounting the base consisting of boundless space, [40] [aware of] 'Unbounded consciousness', a bhikkhu enters upon and dwells in the base consisting of boundless consciousness. This is the liberation as the attainment of the base consisting of boundless consciousness.

23. What is *the liberation as the attainment of the base consisting of nothingness*?

Here by completely surmounting the base consisting of boundless consciousness, [aware that] 'There is nothing', a bhikkhu enters upon and dwells in the base consisting of nothingness. This is the liberation as the attainment of the base consisting of nothingness.

24. What is *the liberation as the attainment of the base consisting of neither perception nor non-perception*?

Here by completely surmounting the base consisting of nothingness a bhikkhu enters upon and dwells in the base consisting of neither perception nor non-perception. This is the liberation as the attainment of the base consisting of neither perception nor non-perception.

25. What is *occasional liberation*?

The four jhanas and the four immaterial attainments. This is occasional liberation.

26. What is *non-occasional liberation*?

The four noble paths, the four fruits of asceticism and nibbana. This is non-occasional liberation.

27. What is *liberation belonging to an occasion*?

The four jhanas and the four immaterial attainments. This is liberation belonging to an occasion.

28. What is *liberation not belonging to an occasion*?

The four noble paths, the four fruits of asceticism and nibbana. This is liberation not belonging to an occasion.

29. What is *assailable liberation*?

The four jhanas and the four immaterial attainments. This is assailable liberation.

30. What is *unassailable liberation*?

The four noble paths, the four fruits of asceticism and nibbana. This is unassailable liberation.

31. What is *mundane liberation*?

The four jhanas and the four immaterial attainments. This is mundane liberation.

32. What is *supramundane liberation*?

The four noble paths, the four fruits of asceticism and nibbana. This is supramundane liberation.

33. What is *liberation that is subject to cankers*?

The four jhanas and the four immaterial attainments. This is liberation that is subject to cankers.

34. What is *liberation that is not subject to cankers?* [41]

The four noble paths, the four fruits of asceticism and nibbana. This is liberation that is not subject to cankers.

35. What is *materialistic liberation*?

Liberation inseparable from materiality. This is materialistic liberation.

36. What is *unmaterialistic liberation*?

Liberation inseparable from immateriality. This is unmaterialistic liberation.

37. What is *liberation more unmaterialistic than the unmaterialistic*?

The four noble paths, the four fruits of asceticism and nibbana. This is liberation more unmaterialistic than the unmaterialistic.

38. What is *liberation by desire*?

The four jhanas and the four immaterial attainments. This is liberation by desire.

39. What is *liberation by the desireless*?

The four noble paths, the four fruits of asceticism and nibbana. This is liberation by desirelessness.

40. What is *liberation by tranquillized desire*?

The obtainment of the first jhana or its result ... [and so on as in §15]. The obtainment of the attainment of the base consisting of boundless

space ... [and so on as in §16]. This is liberation by tranquillization of desire.

41. What is *fettered liberation*?

The four jhanas and the four immaterial attainments.

42. What is *unfettered liberation*?

The four noble paths, the four fruits of asceticism and nibbana. This is unfettered liberation.

43. What is *liberation based on unity*?

The four jhanas, the four noble paths, the four fruits of asceticism and nibbana. This is liberation based on unity.

44. What is *liberation based on differences*?

The four jhanas and the four immaterial attainments. This is liberation based on differences.

45. What is *liberation of perception*?

It is possible that one liberation of perception is ten liberations of perception and that ten liberations of perception are one liberation of perception, according to [its ten kinds of] supporting object and [its one] function [of liberation].

It is possible: how is it possible?

Knowledge of contemplation of impermanence is liberated from perception as permanent, [42] thus there is liberation of perception. Knowledge of contemplation of pain is liberated from perception as pleasant, thus there is liberation of perception. Knowledge of contemplation of not self is liberated from perception as self ... Knowledge of contemplation of dispassion is liberated from perception as delighting, ... Knowledge of contemplation of fading away is liberated from perception as greed, ... Knowledge of contemplation of cessation is liberated from perception as origin, ... Knowledge of contemplation of relinquishment is liberated from perception as grasping, ... Knowledge of contemplation of the signless is liberated from perception as sign, ... Knowledge of contemplation of the desireless is liberated from perception as desire, ... Knowledge of contemplation of voidness is liberated from perception as misinterpretation, thus there is liberation of perception.

That is how it is possible that one liberation of perception is ten liberations of perception and that ten liberations of perception are one liberation of perception, according to object and function.

Knowledge of contemplation of impermanence in materiality is liberated from perception [of it] as permanent, thus there is liberation of perception. Knowledge of contemplation of pain in materiality ... Knowledge of contemplation of voidness in materiality is liberated from perception [of it] as misinterpretation. [and so on with the rest of the 201 ideas listed in Tr. I

§5 up to] ... Knowledge of contemplation of impermanence in ageing-and-death is liberated from perception [of it] as permanent, thus it is liberation of perception ... Knowledge of contemplation of voidness in ageing-and-death is liberated from perception [of it] as misinterpretation, thus there is liberation of perception.

That is how it is possible that one liberation of perception is ten liberations of perception and that ten liberations of perception are one liberation of perception, according to object and function.

46. What is *liberation of knowledge*?

It is possible that one liberation of knowledge is ten liberations of knowledge and that ten liberations of knowledge are one liberation of knowledge, according to object and function.

It is possible: how is it possible?

Correct knowledge as contemplation of impermanence is liberated from unknowing as confusion about permanence, thus there is liberation of knowledge. Correct knowledge as contemplation of pain is liberated from unknowing as confusion about pleasure, ... Correct knowledge as contemplation of not self is liberated from unknowing as confusion about self, ... Correct knowledge as contemplation of dispassion is liberated from unknowing as confusion about delight, ... Correct knowledge as contemplation of fading away [43] is liberated from unknowing as confusion about greed, ... Correct knowledge as contemplation of cessation is liberated from unknowing as confusion about origin, ... Correct knowledge as contemplation of relinquishment is liberated from unknowing as confusion about grasping, ... Correct knowledge as contemplation of the signless is liberated from unknowing as confusion about the sign, ... Correct knowledge as contemplation of the desireless is liberated from unknowing as confusion about desire, ... Correct knowledge as contemplation of voidness is liberated from unknowing as confusion about misinterpreting, thus there is liberation of knowledge.

That is how it is possible that one liberation of knowledge is ten liberations of knowledge and that ten liberations of knowledge are one liberation of knowledge, according to object and function.

Correct knowledge as contemplation of impermanence in materiality is liberated from unknowing as confusion about its permanence, thus there is liberation of knowledge ... Correct knowledge as contemplation of voidness in materiality is liberated from unknowing as confusion about misinterpreting it, thus it is liberation of knowledge ... [and so on with the rest of the 201 ideas listed in Tr. I §5 up to] ... Correct knowledge as contemplation of impermanence in ageing-and-death ... Correct knowledge as contemplation of voidness in ageing-and-death is liberated from

unknowing as confusion about misinterpreting it, thus there is liberation of knowledge.

That is how it is possible that one liberation of knowledge is ten liberations of knowledge and that ten liberations of knowledge are one liberation of knowledge, according to object and function.

47. What is *liberation described thus: [all that is experienced here] can become cool*?

It is possible that one liberation described thus 'It can become cool' is ten liberations described thus 'It can become cool' and that ten liberations described thus 'It can become cool' are one liberation described thus 'It can become cool'.

It is possible: how is it possible?

The unsurpassed coolness of knowledge as contemplation of impermanence is liberated from burning, anguish and distress about permanence, thus there is liberation described thus 'It can become cool'. The unsurpassed coolness of knowledge as contemplation of pain is liberated from burning, anguish and distress about pleasure, ... The unsurpassed coolness of knowledge as contemplation of not self is liberated from burning, anguish and distress about self, ... The unsurpassed coolness of knowledge as contemplation of dispassion [44] is liberated from burning, anguish and distress about delighting, ... The unsurpassed coolness of knowledge as contemplation of fading away is liberated from burning, anguish and distress about greed, ... The unsurpassed coolness of knowledge as contemplation of cessation is liberated from burning, anguish and distress about origin, ... The unsurpassed coolness of knowledge as contemplation of relinquishment is liberated from burning, anguish and distress about grasping, ... The unsurpassed coolness of knowledge as contemplation of the signless is liberated from burning, anguish and distress about the sign, ... The unsurpassed coolness of knowledge as contemplation of the desireless is liberated from burning, anguish and distress about desire, ... The unsurpassed coolness of knowledge as contemplation of voidness is liberated from burning, anguish and distress about misinterpretation, thus there is liberation described thus 'It can become cool'.

That is how it is possible ... according to object and function.

The unsurpassed coolness of knowledge as contemplation of impermanence in materiality is liberated from burning, anguish and distress about its permanence, thus there is liberation described thus 'it can become cool' ... The unsurpassed coolness of knowledge as contemplation of voidness in materiality is liberated from burning, anguish and distress about misinterpreting it, ... [and so on with the rest of the 201 ideas listed in Tr. I § 5 up to] ... The unsurpassed coolness of knowledge as contemplation

of ageing-and-death ... The unsurpassed coolness of knowledge as contemplation of voidness in ageing-and-death is liberated from burning, anguish and distress about misinterpreting it, thus there is liberation described thus 'it can become cool'.

That is how it is possible ... according to object and function.

This is liberation described thus: [all that is experienced here] can become cool.

48. What is *jhana liberation*?

Renunciation is ignited (*jhāyati*), thus it is jhana; it consumes (*jhāpeti*) zeal for sensual-desires, thus it is jhana; being ignited (*jhāyanto*), it is liberated, thus it is jhana liberation; consuming (*jhāpento*), it is liberated, thus it is jhana liberation; they are ignited (*jhāyanti*) [namely, good] ideas; they are consumed (*jhāpenti*) [namely,] defilements; he knows the ignited (*jhāta*) and the consumed (*jhāpa*), thus it is jhana liberation. [45]

Non-ill-will is ignited, ... it consumes ill-will, ...

Perception of light is ignited, ... it consumes stiffness-and-torpor, ...

Non-distraction is ignited, ... it consumes agitation, ...

Investigation-of-ideas is ignited, ... it consumes uncertainty, ...

Knowledge is ignited, ... it consumes ignorance, ...

Gladness is ignited, ... it consumes boredom, ...

The first jhana is ignited, ... it consumes the hindrances, ...

The second jhana is ignited, ... it consumes applied thought and sustained thought, ...

The third jhana is ignited, ... it consumes happiness, ...

The fourth jhana is ignited, it consumes pleasure and pain, ...

The attainment of the base consisting of boundless space ...

The attainment of the base consisting of boundless consciousness ...

The attainment of the base consisting of nothingness ...

The attainment of the base consisting of neither perception nor non-perception ...

The stream-entry path ... [cf. Tr. I §442]

The once-return path ...

The non-return path ...

The arahant path is ignited, thus there is jhana; it consumes all defilements, thus there is jhana; being ignited, it is liberated, thus there is jhana liberation; consuming, it is liberated, thus there is jhana liberation; they are ignited, namely [good] ideas; he consumes them, namely, defilements; he knows the ignited and the consumed, thus there is jhana liberation.

This is jhana liberation.

49. What is *liberation of cognizance through not clinging*?

It is possible that one liberation of cognizance through not clinging is

ten liberations of cognizance through not clinging and that ten liberations of cognizance through not clinging are one liberation of cognizance through not clinging, according to object and function.

It is possible: how is it possible?

Knowledge as contemplation of impermanence is liberated from clinging about permanence, thus there is liberation of cognizance through not clinging. Knowledge as contemplation of pain is liberated from clinging about pleasure, ... Knowledge as contemplation of not self is liberated from clinging about self, ... Knowledge as contemplation of dispassion is liberated from clinging about delight, ... Knowledge of contemplation of fading away is liberated from clinging about greed, ... Knowledge as contemplation of cessation is liberated from clinging about origin, ... Knowledge as contemplation of relinquishment is liberated from clinging about grasping, ... Knowledge as contemplation of the signless is liberated from clinging about the sign, ... Knowledge as contemplation of the desireless is [46] liberated from clinging about desire, ... Knowledge as contemplation of voidness is liberated from clinging about misinterpretations, thus there is liberation of cognizance through not clinging.

That is how it is possible ... according to object and function.

Knowledge as contemplation of impermanence in materiality is liberated from clinging to it as permanent, thus there is liberation of cognizance through not clinging ... Knowledge as contemplation of voidness in materiality is liberated from clinging as misinterpreting it ... [and so on with the rest of the 201 ideas listed in Tr. I §5 up to] ... Knowledge as contemplation of ageing-and-death as impermanent ... Knowledge as contemplation of ageing-and-death as voidness is liberated from clinging as misinterpretation of it, thus there is liberation of cognizance through not clinging.

That is how it is possible ... according to object and function.

50. From how many kinds of clinging is knowledge of contemplation of impermanence liberated?

From how many kinds of clinging is knowledge as contemplation of pain liberated?

From how many kinds of clinging is knowledge as contemplation of not self liberated?

From how many kinds of clinging is knowledge as contemplation of dispassion liberated?

From how many kinds of clinging is knowledge as contemplation of fading away liberated?

From how many kinds of clinging is knowledge as contemplation of cessation liberated?

From how many kinds of clinging is knowledge as contemplation of relinquishment liberated?

From how many kinds of clinging is knowledge as contemplation of the signless liberated?

From how many kinds of clinging is knowledge as contemplation of the desireless liberated?

From how many kinds of clinging is knowledge as contemplation of voidness liberated?

51. Knowledge as contemplation of impermanence is liberated from three kinds of clinging.

Knowledge as contemplation of pain is liberated from one kind of clinging.

Knowledge as contemplation of not self is liberated from three kinds of clinging.

Knowledge as contemplation of dispassion is liberated from one kind of clinging.

Knowledge as contemplation of fading away is liberated from one kind of clinging.

Knowledge as contemplation of cessation is liberated from four kinds of clinging.

Knowledge as contemplation of relinquishment is liberated from four kinds of clinging.

Knowledge as contemplation of the signless is liberated from three kinds of clinging.

Knowledge as contemplation of the desireless is liberated from one kind of clinging.

Knowledge as contemplation of voidness is liberated from three kinds of clinging.

52. What three kinds of clinging is *knowledge as contemplation of impermanence* liberated from?

From wrong-view clinging, virtue-and-duty clinging, and self-theory clinging. Knowledge as contemplation of impermanence is liberated from these three kinds of clinging.

What one kind of clinging is *knowledge as contemplation of pain* liberated from? [47]

From sensual-desire clinging. Knowledge ...

What three kinds of clinging is *knowledge as contemplation of not self* liberated from?

From wrong-view clinging, virtue-and-duty clinging, and self-theory clinging. Knowledge ...

What one kind of clinging is *knowledge as contemplation of dispassion* liberated from?

From sensual-desire clinging. Knowledge ...

What one kind of clinging is *knowledge as contemplation of fading away* liberated from?

From sensual-desire clinging. Knowledge ...

What four kinds of clinging is *knowledge as contemplation of cessation* liberated from?

From sensual-desire clinging, wrong-view clinging, virtue-and-duty clinging, and self-theory clinging. Knowledge ...

What four kinds of clinging is *knowledge as contemplation of relinquishment* liberated from?

From sensual-desire clinging, wrong-view clinging, virtue-and-duty clinging, and self-theory clinging. Knowledge ...

What three kinds of clinging is *knowledge as contemplation of the signless* liberated from?

From wrong-view clinging,[2] virtue-and-duty clinging, and self-theory clinging. Knowledge ...

What one kind of clinging is *knowledge as contemplation of the desireless* liberated from?

From sensual-desire clinging. Knowledge ...

What three kinds of clinging is *knowledge as contemplation of voidness* liberated from?

From wrong-view clinging, virtue-and-duty clinging, and self-theory clinging. Knowledge as contemplation of voidness is liberated from these three kinds of clinging.

53. Knowledge as contemplation of impermanence, and knowledge as contemplation of not self, and knowledge as contemplation of the signless, and knowledge as contemplation of voidness, these four kinds of knowledge are liberated from three kinds of clinging, namely, from wrong-view clinging, virtue-and-duty clinging, and self-theory clinging.

Knowledge as contemplation of pain, and knowledge as contemplation of dispassion, and knowledge as contemplation of fading away, and knowledge as contemplation of the desireless, [48] these four kinds of knowledge are liberated from one kind of clinging, namely from sensual-desire clinging.

Knowledge as contemplation of cessation, and knowledge as contemplation of relinquishment, these two kinds of knowledge are liberated from four kinds of clinging, namely, from sensual-desire clinging, wrong-view clinging, virtue-and-duty clinging, and self-theory clinging.

This is liberation of cognizance through not clinging.

End of first recital section.

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54. Now these three gateways to liberation lead to the outlet from the world, [that is to say:] (i) to the seeing of all formations as limited and circumscribed and to the entering of cognizance into the signless principle, (ii) to the bestirring of the mind with respect to all formations and to the entering of cognizance into the desireless principle, (iii) to the seeing of all ideas as alien and to the entering of cognizance into the voidness principle. These three gateways to liberation lead to the outlet from the world.

55. When he gives attention to formations as impermanent, how do they appear to him? When he gives attention to formations as painful, how do they appear to him? When he gives attention to formations as not self, how do they appear to him?

When he gives attention to formations as impermanent, they appear to him as exhaustion. When he gives attention to formations as painful, they appear as terror. When he gives attention to formations as not self, they appear as voidness.

56. When he gives attention as impermanent, what is his cognizance great in? When he gives attention as painful, what is his cognizance great in? When he gives attention as not self, what is his cognizance great in?

When he gives attention as impermanent, his cognizance [49] has great resolution. When he gives attention as painful, his cognizance has great tranquillity. When he gives attention as not self, his cognizance has great wisdom.

57. When one who has great resolution gives attention as impermanent, what faculty does he acquire? When one who has great tranquillity gives attention as painful, what faculty does he acquire? When one who has great wisdom gives attention as not self, what faculty does he acquire?

When one who has great resolution gives attention as impermanent, he acquires the faith faculty. When one who has great tranquillity gives attention as painful, he acquires the concentration faculty. When one who has great wisdom gives attention as not self, he acquires the understanding faculty.

58. (1) When one who has great resolution gives attention as impermanent, what faculty is dominant in him? (2) In development how many faculties follow upon it, are conascent conditions, are mutuality conditions, are support conditions, are association conditions,[3] have a single function (taste)? (3) In what sense is development? (4) Who develops?

(5) When one who has great tranquillity gives attention as painful, what faculty is dominant in him? (6) In development how many faculties follow upon it, are conascent conditions, are mutuality conditions, are support conditions, are association conditions, have a single function (taste)? (7) In what sense is development? (8) Who develops?

(9) When one who has great wisdom gives attention as not self, what faculty is dominant in him? (10) In development how many faculties follow upon it, are conascent conditions, are mutuality conditions, are support conditions, are association conditions, have a single function (taste)? (11) In what sense is development? (12) Who develops?

(1) When one who has great resolution gives attention as impermanent, the faith faculty is dominant in him. (2) In development four faculties follow upon it, are conascent conditions, are mutuality conditions, are support conditions, are association conditions, have a single function (taste). (3) Development is in the sense of single function (taste). (4) He develops who has entered upon the right way: there is no development of faculties in one who has entered upon the wrong way.

(5) When one who has great tranquillity gives attention as painful, the concentration faculty is dominant in him. (6) In development four faculties follow upon it, are conascent conditions, are mutuality conditions, are support conditions, are association conditions, have a [50] single function (taste). (7) Development is in the sense of single function (taste). (8) He develops who has entered upon the right way: there is no development of faculties in one who has entered upon the wrong way.

(9) When one who has great wisdom gives attention as not self, the understanding faculty is dominant in him. (10) In development four faculties follow upon it, are conascent conditions, are mutuality conditions, are support conditions, are association conditions, have a single function (taste). (11) Development is in the sense of single function (taste). (12) He develops who has entered upon the right way: there is no development of faculties in one who has entered upon the wrong way.

59. (1) When one who has great resolution gives attention as impermanent, what faculty is dominant in him? (2) In development how many faculties follow upon it, are conascent conditions, are mutuality conditions, are support conditions, are association conditions, have a single function (taste)? (3) At the time of penetration what faculty is dominant? (4) In penetration how many faculties follow upon it, are conascent conditions, are mutuality conditions, are support conditions, are association conditions, have a single function (taste)? (5) In what sense development? (6) In what sense penetration?

(7) When one who has great tranquillity gives attention as painful, what faculty is dominant in him? (8) In development ... (12) In what sense penetration?

(13) When one who has great wisdom gives attention as not self, what faculty is dominant in him? (14) In development ... (15) In what sense penetration? [51]

(1) When one who has great resolution gives attention as impermanent, the faith faculty is dominant in him. (2) In development four faculties follow upon it, are conascent conditions, are mutuality conditions, are support conditions, are association conditions, have a single function (taste). (3) At the time of penetration the understanding faculty is dominant in him. (4) In penetration four faculties follow upon it, are conascent conditions, are mutuality conditions, are support conditions, are association conditions, have a single function (taste). (5) Development is in the sense of single function (taste). (6) Penetration is in the sense of seeing: so one who penetrates develops, and one who develops penetrates.

(7) When one who has great tranquillity gives attention as painful, the concentration faculty is dominant in him. (8) In development ... have a single function (taste). (9) At the time of penetration the understanding faculty is dominant in him. (10) In penetration ... (12) Penetration is in the sense of seeing: so one who penetrates develops, and one who develops penetrates.

(13) When one who has great wisdom gives attention as not self, the understanding faculty is dominant in him. (14) In development ... have a single function (taste). (15) At the time of penetration the understanding faculty is dominant in him. (16) In penetration ... (18) Penetration is in the sense of seeing: so one who penetrates develops, and one who develops penetrates.

60. (1) When he gives attention as impermanent, what faculty is outstanding in him? With what faculty outstanding is he One Liberated by Faith?

(2) When he gives attention as painful, what faculty is outstanding in him? With what faculty outstanding is he a Body Witness?

(3) When he gives attention as not self, what faculty is outstanding in him? With what faculty outstanding is he One Attained to Vision? [52]

(1) When he gives attention as impermanent the faith faculty is outstanding in him. With the faith faculty outstanding he is One Liberated by Faith.

(2) When he gives attention as painful, the concentration faculty is outstanding in him. With the concentration faculty outstanding he is a Body Witness.

(3) When he gives attention as not self, the understanding faculty is outstanding in him. With the understanding faculty outstanding he is One Attained to Vision.

61. [At the moment of the fruition of the first path] he has been liberated by having faith (*saddahanto vimutto*), thus he is One Liberated by Faith (*saddhāvimutto*); he has realized[4] [nibbana] by touching (contacting),

thus he is a Body Witness; he has attained [nibbana] by vision, thus he is One Attained to Vision.

[At the moments of the three remaining paths] he is liberated by having faith (*saddahanto vimuccati*), thus he is One Liberated by Faith; he first touches the touch (contact) of jhana and afterwards realizes cessation, nibbana, thus he is a Body Witness; it is known, seen, recognized, realized, and sounded (experienced), with understanding that formations are painful and cessation is pleasant, thus he is One Attained to Vision.

62. There is the person who is Liberated by Faith and the person who is a Body Witness and the person who is Attained to Vision. It is possible that these three persons are Liberated by Faith and Body Witnesses and Attained to Vision, according to object and function.

It is possible: how is it possible?

(1) When he gives attention as impermanent, the faith faculty is outstanding in him; with the faith faculty outstanding he is One Liberated by Faith. When he gives attention as painful, the faith faculty is [still] outstanding in him; with the faith faculty outstanding he is One Liberated by Faith. When he gives attention as not self, the faith faculty is [still] outstanding in him; with the faith faculty outstanding he is One Liberated by Faith. That is how these three persons are Liberated by Faith through the influence of the faith faculty.

(2) When he gives attention as painful, the concentration faculty is outstanding in him; with the concentration faculty outstanding he is a Body Witness. When he gives attention as not self, the concentration faculty is [still] outstanding in him; with the concentration faculty outstanding he is a Body Witness. When he gives attention as impermanent, the concentration faculty is [still] outstanding in him; with the concentration faculty outstanding he is a Body Witness. That is how these three persons are Body Witnesses through the influence of the concentration faculty.

(3) When he gives attention as not self, the understanding faculty is outstanding in him; with the understanding faculty outstanding he is One Attained to Vision. [53] When he gives attention as impermanent, the understanding faculty is [still] outstanding in him; with the understanding faculty outstanding he is One Attained to Vision. When he gives attention as painful, the understanding faculty is [still] outstanding in him; with the understanding faculty outstanding he is One Attained to Vision. That is how these three persons are Attained to Vision through the influence of the understanding faculty.

There is the person who is Liberated by Faith and the person who is a Body Witness and the person who is Attained to Vision. It is possible

that these three persons are Liberated by Faith and Body Witnesses and Attained to Vision, according to object and function.

There is the person who is Liberated by Faith and the person who is a Body Witness and the person who is Attained to Vision. It is possible that of these three persons the One Liberated by Faith is one, the Body Witness another, and the One Attained to Vision another.

It is possible: how is it possible?

(1) When he gives attention as impermanent, the faith faculty is outstanding in him; with the faith faculty outstanding he is One Liberated by Faith. (2) When he gives attention as painful, the concentration faculty is outstanding in him; with the concentration faculty outstanding he is a Body Witness. (3) When he gives attention as not self, the understanding faculty is outstanding in him; with the understanding faculty outstanding he is One Attained to Vision.

There is the person who is Liberated by Faith and the person who is a Body Witness and the person who is Attained to Vision. That is how it is possible that of these three persons the One Liberated by Faith is one, the Body Witness is another, and the One Attained to Vision another.

63. (1) When he gives attention as impermanent, the faith faculty is outstanding in him; with the faith faculty outstanding he acquires the stream-entry path; hence he is called a Faith Devotee. Four faculties follow upon it, are conascent conditions, are mutuality conditions, are support conditions, are association conditions. Through the influence of the faith faculty there is development of the [other] four faculties. All those who acquire the stream-entry path through the influence of the faith faculty are Faith Devotees.

When he gives attention as impermanent, the faith faculty is outstanding in him; with the faith faculty outstanding he acquires the fruition of stream entry; hence he is called One Liberated by Faith. Four faculties follow upon it, are conascent conditions, are mutuality conditions, are support conditions, are association conditions. Through the influence of the faith faculty the [other] four faculties have been developed, [54] well developed. All those who have realized the fruition of stream entry through the influence of the faith faculty are Liberated by Faith.

When he gives attention as impermanent, the faith faculty is outstanding in him; with the faith faculty outstanding he acquires the once-return path ...

... the fruition of once return is realized ...

... he acquires the non-return path ...

... the fruition of non return is realized ...

... the arahant path ... are Faith Devotees.

When he gives attention as impermanent, the faith faculty is outstanding in him; with the faith faculty outstanding he acquires the fruition of arahantship; hence he is called One Liberated by Faith ... All those who have realized arahantship through the influence of the faith faculty are Liberated by Faith.

(2) When he gives attention as painful, the concentration faculty is outstanding in him; with the concentration faculty outstanding he acquires the stream-entry path; hence he is called a Body Witness. Four faculties follow ... Through the influence of the concentration faculty there is development of the [other] four faculties. All those who acquire the stream-entry path through the influence of the concentration faculty are Body Witnesses.

When he gives attention as painful, the concentration faculty is outstanding in him; with the concentration faculty outstanding the fruition of stream entry is realized; hence he is called a Body Witness. Four faculties follow, ... Through the influence of the concentration faculty the [other] four faculties have been developed, well developed. All those by whom the fruition of stream entry is realized through the influence of the concentration faculty are Body Witnesses.

... he acquires the once-return path ...

... the fruition of once return is realized ...

... he acquires the non-return path ...

... the fruition of non return is realized ...

... he acquires the arahant path ... are Body Witnesses.

When he gives attention as painful, the concentration faculty is outstanding in him; with the concentration faculty outstanding the fruition of arahantship is realized; hence he is called a Body Witness ... All those who have realized arahantship through the influence of the concentration faculty are Body Witnesses.

(3) When he gives attention as not self, the understanding faculty is outstanding in him; with the understanding faculty outstanding he acquires the stream-entry path; hence he is called a Dhamma Devotee. Four faculties follow ... Through the influence of the understanding faculty there is development of the [other] four faculties. [55] All those who acquire the stream-entry path through the influence of the understanding faculty are Dhamma Devotees.

When he gives attention as not self, the understanding faculty is outstanding in him; with the understanding faculty outstanding the fruition of stream entry is realized; hence he is called One Attained to Vision. Four faculties follow ... Through the influence of the understanding faculty the [other] four faculties have been developed, well developed.

All those who have realized the fruition of stream-entry through the influence of the understanding faculty are Attained to Vision.

... he acquires the once-return path ...

... the fruition of once return is realized ...

... he acquires the non-return path ...

... the fruition of non return is realized ...

... he acquires the arahant path ... are Dhamma Devotees.

When he gives attention as not self, the understanding faculty is outstanding in him; with the understanding faculty outstanding the fruition of arahantship is realized; hence he is called One Attained to Vision. Four faculties follow upon it, are conascence conditions, are mutuality conditions, are support conditions, are association conditions. Through the influence of the understanding faculty the [other] four faculties have been developed, well developed. All those who have realized arahantship through the influence of the understanding faculty are Attained to Vision.

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64. All those who have developed, are developing, will develop, have arrived at, are arriving at, will arrive at, have reached, are reaching, will reach, have acquired, are acquiring, will acquire, have penetrated, are penetrating, will penetrate, have realized, are realizing, will realize, have sounded, are sounding, will sound,[5] have mastered, are mastering, will master, have reached perfection in, are reaching perfection in, will reach perfection in, have reached assurance in, are reaching assurance in, will reach assurance in, *renunciation*, are Liberated by Faith through the influence of the faith faculty, Body Witnesses through the influence of the concentration faculty, Attained to Vision through the influence of the understanding faculty.

All those ... *non-ill-will* ... [and so on with each of the opposites to the rest of the seven hindrances] ...

All those ... *the first jhana* ... [and so on with each of the rest of the four jhanas and the four immaterial attainments] ... [56]

All those ... *contemplation of impermanence* ... [and so on with each of the rest of the 18 Principal Insights] ...

All those ... *the stream-entry path* ... [and so on with each of the rest of the 4 paths] ...

All those ... *the four foundations of mindfulness* ...

All those ... *the four right endeavours* ...

All those ... *the four bases for success* ...

All those ... *the five faculties* [of faith, etc.,] ...

All those ... *the five powers* ...

All those ... *the seven enlightenment factors* ...

All those ... *the noble eightfold path* ...

All those who have developed, are developing, will develop, have arrived at, are arriving at, will arrive at, have reached, are reaching, will reach, have acquired, are acquiring, will acquire, have penetrated, are penetrating, will penetrate, have realized, are realizing, will realize, have sounded, are sounding, will sound, have mastered, are mastering, will master, have reached perfection in, are reaching perfection in, will reach perfection in, have reached assurance in, are reaching assurance in, will reach assurance in, *the eight liberations*, are Liberated by Faith through the influence of the faith faculty, Body Witnesses through the influence of the concentration faculty, Attained to Vision through the influence of the understanding faculty.

All those who have reached, are reaching, will reach, ... will reach assurance in, *the four discriminations*, are Liberated ...

All those who have penetrated, are penetrating, will penetrate, ... will reach assurance in, *the three recognitions*, are Liberated ...

All those who have trained in, are training in, will train in, have sounded, are sounding, will sound, have mastered, are mastering, will master, have reached perfection in, are reaching perfection in, will reach perfection in, have reached assurance in, are reaching assurance in, will reach assurance in, *the three trainings*, are Liberated ...

All those who fully understand suffering, who abandon origin, who realize cessation, who develop the path, are [57] Liberated by Faith through the influence of the faith faculty, Body Witnesses through the influence of the concentration faculty, Attained to Vision through the influence of the understanding faculty.

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65. In how many aspects is there penetration of the actualities? In how many aspects does he penetrate the actualities?

There is penetration of the actualities in four aspects. He penetrates the actualities in four aspects.

He penetrates the actuality of suffering with the penetration of full-understanding, he penetrates the actuality of origin with the penetration of abandoning, he penetrates the actuality of cessation with the penetration of realizing, he penetrates the actuality of the path with the penetration of developing. There is penetration of the actualities in these four aspects.

One who penetrates the actualities in these four aspects is Liberated by Faith through the influence of the faith faculty, a Body Witness through

the influence of the concentration faculty, Attained to Vision through the influence of the understanding faculty.

66. In how many aspects is there penetration of the actualities? In how many aspects does he penetrate the actualities?

There is penetration of the actualities in nine aspects. He penetrates the actualities in nine aspects.

He penetrates the actuality of suffering with the penetration of full-understanding, he penetrates the actuality of origin with the penetration of abandoning, he penetrates the actuality of cessation with the penetration of realizing, he penetrates the actuality of the path with the penetration of developing. There is also penetration of all ideas by direct-knowledge, and penetration of all formations by full-understanding, and penetration of all unprofitable ideas by abandoning, and penetration of the four paths by developing, and penetration of cessation by realizing.

One who penetrates the actualities in these nine aspects is Liberated by Faith through the influence of the faith faculty, a Body Witness through the influence of the concentration faculty, Attained to Vision through the influence of the understanding faculty.

End of second recital section [58]

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67. When he gives attention to formations as impermanent, how do they appear to him? When he gives attention to formations as painful, how do they appear to him? When he gives attention to formations as not self, how do they appear to him? [6]

When he gives attention to formations as impermanent, they appear to him as exhaustion, when he gives attention to formations as painful, they appear to him as terror. When he gives attention to formations as not self, they appear to him as voidness.

68. When he gives attention as impermanent, what is his cognizance great in? When he gives attention as painful, what is his cognizance great in? When he gives attention as not self, what is his cognizance great in?

When he gives attention as impermanent, his cognizance has great resolution. When he gives attention as painful, his cognizance has great tranquillity. When he gives attention as not self, his cognizance has great wisdom.

69. When one who has great resolution gives attention as impermanent, what liberation does he acquire? When one who has great tranquillity gives attention as painful, what liberation does he acquire? When one who

has great resolution gives attention as not self, what liberation does he acquire?

When one who has great resolution gives attention as impermanent, he acquires the signless liberation. When one who has great tranquillity gives attention as painful, he acquires the desireless liberation. When one who has great wisdom gives attention as not self, he acquires the void liberation.

70. (1) When one who has great resolution gives attention as impermanent, what liberation is dominant in him? (2) In development how many faculties follow upon it, are conascent conditions, are mutuality conditions, are support conditions, are association conditions, have a single function (taste)? (3) In what sense is development? (4) Who develops?

(5) When one who has great tranquillity gives attention as painful, what liberation is dominant in him? (6) In development how many faculties follow upon it, ... (7) In what sense is development? (8) Who develops?

(9) When one who has great wisdom gives attention as not self, what liberation is dominant in him? (10) In development how many [59] liberations follow upon it, ... (11) In what sense is development? (12) Who develops?

(1) When one who has great resolution gives attention as impermanent, the signless liberation is dominant in him. (2) In development two liberations follow upon it, are conascent conditions, are mutuality conditions, are support conditions, are association conditions, have a single function (taste). (3) Development is in the sense of single function (taste). (4) He develops who has entered upon the right way: there is no development of liberations in one who has entered upon the wrong way.

(5) When one who has great tranquillity gives attention as painful, the desireless liberation is dominant in him. (6) In development two liberations follow upon it, are conascent conditions, are mutuality conditions, are support conditions, are association conditions, have a single function (taste). (7) Development is in the sense of single function (taste). (8) He develops who has entered upon the right way: there is no development of liberations in one who has entered upon the wrong way.

(9) When one who has great wisdom gives attention as not self, the voidness liberation is dominant in him. (10) In development two liberations follow upon it, are conascent conditions, are mutuality conditions, are support conditions, are association conditions, have a single function (taste). (11) Development is in the sense of single function (taste). (12) He develops who has entered upon the right way: there is no development of liberations in one who has entered upon the wrong way.

71. (1) When one who has great resolution gives attention as impermanent, what liberation is dominant in him? (2) In development how many liberations follow upon it, are conascent conditions, are mutuality conditions, are support conditions, are association conditions, have a single function (taste)? (3) At the time of penetration what liberation is dominant in him? (4) In penetration how many liberations follow upon it, are conascent conditions, are mutuality conditions, are support conditions, are association conditions, have a single function (taste)? (5) In what sense development? (6) In what sense penetration?

(7) When one who has great tranquillity gives attention as painful, what liberation is dominant in him? (8) In development ... (12) In what sense penetration? [60]

(13) When one who has great wisdom gives attention as not self, what liberation is dominant in him? (14) In development ... (18) In what sense penetration?

(1) When one who has great resolution gives attention as impermanent, the signless liberation is dominant in him. (2) In development two liberations follow upon it, are conascent conditions, are mutuality conditions, are support conditions, are association conditions, have a single function (taste). (3) At the time of penetration the signless liberation is dominant in him. (4) In penetration two liberations follow upon it, are conascent conditions, are mutuality conditions, are support conditions, are association conditions, have a single function (taste). (5) Development is in the sense of single function (taste). (6) Penetration is in the sense of seeing: so one who penetrates develops, and one who develops penetrates.

(7) When one who has great tranquillity gives attention as painful, the desireless liberation is dominant in him. (8) In development ... (9) At the time of penetration the desireless liberation is dominant in him. (10) In penetration ... (12) Penetration is in the sense of seeing: so one who penetrates develops, and one who develops penetrates.

(13) When one who has great wisdom gives attention as not self, the voidness liberation is dominant in him. (14) In development ... (15) At the time of penetration the voidness liberation is dominant in him. (16) In penetration ... (18) Penetration is in the sense of seeing: so one who penetrates develops, and one who develops penetrates.

72. (1) When he gives attention as impermanent, what liberation is outstanding in him? With what liberation outstanding is he One Liberated by Faith? [61]

(2) When he gives attention as painful, what liberation is outstanding in him? With what liberation outstanding is he a Body Witness?

(3) When he gives attention as not self, what liberation is outstanding

in him? With what liberation outstanding is he One Attained to Vision?

(1) When he gives attention as impermanent, the signless liberation is outstanding in him. With the signless liberation outstanding he is One Liberated by Faith.

(2) When he gives attention as painful, the desireless liberation is outstanding in him. With the desireless liberation outstanding he is a Body Witness.

(3) When he gives attention as not self, the voidness liberation is outstanding in him. With the voidness liberation outstanding he is One Attained to Vision.

74. [At the moment of the fruition of the first path:] he has been liberated by having faith (*saddahanto vimutto*), thus he is One Liberated by Faith (*saddhā-vimutto*); he has realized [nibbana] by touching (contacting), thus he is a Body Witness; he has attained [nibbana] by vision, thus he is One Attained to Vision.[7]

[At the moments of the remaining paths:] he is liberated by having faith (*saddahanto vimuccati*), thus he is One Liberated by Faith; he first touches the touch (contact) of jhana and afterwards realizes cessation, nibbana, thus he is a Body Witness; it is known, seen, recognized, realized, and sounded (experienced), with understanding that formations are painful and cessation is pleasant, thus he is One Attained to Vision.

75. All those who have developed, are developing, will develop, ... [and so on as in §64] ... will reach assurance in, *renunciation*, are Liberated by Faith through the influence of the signless liberation, Body Witnesses through the influence of the desireless liberation, Attained to Vision through the influence of the voidness liberation.[8]

All those ... *non-ill-will* ...

... [and so on as in §64 up to] ...

All those who fully understand suffering, who abandon origin, who realize cessation, who develop the path, are Liberated by Faith through the influence of the signless liberation, Body Witnesses through the influence of the desireless liberation, Attained to Vision through the influence of the voidness liberation.

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76. In how many aspects is there penetration of the actualities? In how many aspects does he penetrate the actualities?[9]

There is penetration of the actualities in four aspects. He penetrates the actualities in four aspects.

He penetrates the actuality of suffering ... [and so on as in §65 up to] [62] ... There is penetration of the actualities in these four aspects.

One who penetrates the actualities in these four aspects is Liberated by Faith through the influence of the signless liberation, a Body Witness through the influence of the desireless liberation, One Attained to Vision through the voidness liberation.

77. In how many aspects is there penetration of the actualities? In how many aspects does he penetrate the actualities?

There is penetration of the actualities in nine aspects. He penetrates the actualities in nine aspects.

He penetrates the actuality of suffering ... [and so on as in §66 up to] ... and penetration of cessation by realizing.

One who penetrates the actualities in these nine aspects is Liberated by Faith through the influence of the signless liberation, a Body Witness through the influence of the desireless liberation, Attained to Vision through the influence of the voidness liberation.

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78. When he gives attention as impermanent, what ideas does he correctly know and see? How is there right seeing? How, by inference from that, are all formations clearly seen as impermanent? Wherein is doubt abandoned?

When he gives attention as painful, what ideas does he correctly know and see? How is there right seeing? How, by inference from that, are all formations clearly seen as painful? Wherein is doubt abandoned?

When he gives attention as not self, what ideas does he correctly know and see? How is there right seeing? How, by inference from that, are all ideas[10] clearly seen as not self? Wherein is doubt abandoned?

When he gives attention as impermanent, he correctly knows and sees the sign. Hence 'right seeing' is said. Thus, by inference from that, all formations are clearly seen as impermanent. Herein doubt is abandoned.

When he gives attention as painful, he correctly knows and sees occurrence. Hence 'right seeing' is said. Thus, by inference [63] from that, all formations are clearly seen as painful. Herein doubt is abandoned.

When he gives attention as not self, he correctly knows and sees the sign and occurrence. Hence 'right seeing' is said. Thus, by inference from that, all ideas[10] are clearly seen as not self. Herein doubt is abandoned.

79. Correct-Knowledge, and Right-Seeing, and Overcoming-of-Doubt — are these ideas different in meaning and different in the letter, or are they one in meaning and only the letter is different?

Correct-Knowledge, and Right-Seeing, and Overcoming-of-Doubt — these ideas are one in meaning and only the letter is different.

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80. When he gives attention as impermanent, what appears to him as terror? When he gives attention as painful, what appears to him as terror? When he gives attention as not self, what appears to him as terror?

When he gives attention as impermanent, the sign appears to him as terror. When he gives attention as painful, occurrence appears to him as terror. When he gives attention as not self, the sign and occurrence appear to him as terror.

81. Understanding-of-Appearance-as-Terror, and Knowledge-of-Danger, and Dispassion — are these ideas different in meaning and different in the letter, or are they one in meaning and only the letter is different?

Understanding-of-Appearance-as-Terror, and Knowledge-of-Danger, and Dispassion — these ideas are one in meaning and only the letter is different.

82. Contemplation-of-Not-self, and Contemplation-of-Voidness — are these ideas different in meaning and different in the letter, or are they one in meaning and only the letter is different?

Contemplation-of-Not-self, and Contemplation-of-Voidness — these ideas are one in meaning and only the letter is different.

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83. When he gives attention as impermanent, there arises in him knowledge after reflecting on what? When he gives attention as painful, there arises in him knowledge after reflecting on what? When he gives attention as not self, there arises in him knowledge after reflecting on what?

When he gives attention as impermanent, there arises in him knowledge after reflecting on the sign. When he gives attention as [64] painful, there arises in him knowledge after reflecting on occurrence. When he gives attention as not self, there arises in him knowledge after reflecting on the sign and occurrence.

84. Desire-for-Deliverance, and Contemplation-of-Reflexion, and Equanimity-about-Formations — are these ideas different in meaning and different in the letter, or are they one in meaning and only the letter is different?

Desire-for-Deliverance, and Contemplation-of-Reflexion, and Equanimity-about-Formations — these ideas are one in meaning and only the letter is different.

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85. When he gives attention as impermanent, what does his cognizance emerge from? Where does his cognizance enter in?

When he gives attention as painful, what does his cognizance emerge from? Where does his cognizance enter in?

When he gives attention as not self, what does his cognizance emerge from? Where does his cognizance enter in?

When he gives attention as impermanent, his cognizance emerges from the sign; his cognizance enters into the signless.

When he gives attention as painful, his cognizance emerges from occurrence; his cognizance enters into non-occurrence.

When he gives attention as not self, his cognizance emerges from the sign and from occurrence; his cognizance enters into the signless, into non-occurrence, into the nibbana principle consisting in cessation.

86. Understanding-of-Emergence-and-Turning-away-from-the-External, and Change-of-lineage-Knowledge — are these ideas different in meaning and different in the letter, or are they one in meaning and only the letter is different?

Understanding-of-Emergence-and-Turning-away-from-the-External, and Change-of-lineage-Knowledge — these ideas are one in meaning and only the letter is different.

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87. When he gives attention as impermanent, what liberation is he liberated by? When he gives attention as painful, what liberation is he liberated by? When he gives attention as not self, what liberation is he liberated by?

When he gives attention as impermanent, he is liberated by the signless liberation. When he gives attention as painful, he is liberated by the desireless liberation. When he gives attention as not self, he is liberated by the void liberation.

88. Understanding-of-Emergence-and-Turning-away-from-Both, and Knowledge-of-the-Path — are these ideas different in meaning and [65] different in the letter, or are they one in meaning and only the letter is different?

Understanding-of-Emergence-and-Turning-away-from-Both, and Knowledge-of-the-Path — these ideas are one in meaning and only the letter is different.

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89. In how many aspects are the three liberations in different moments? In how many aspects are the three liberations in one moment?

The three liberations are in different moments in four aspects. The three liberations are in one moment in seven aspects.

90. In what four aspects are the three liberations in different moments?

In the sense of dominance, in the sense of steadying, in the sense of guidance, and in the sense of outlet.

How are the three liberations in different moments in the sense of dominance?

When he gives attention as impermanent, the signless liberation is dominant; when he gives attention as painful, the desireless liberation is dominant; when he gives attention as not self, the void liberation is dominant. That is how the three liberations are in different moments in the sense of dominance.

How are the three liberations in different moments in the sense of steadying?

When he gives attention as impermanent, he steadies cognizance through the influence of the signless liberation. When he gives attention as painful, he steadies cognizance through the influence of the desireless liberation. When he gives attention as not self, he steadies cognizance through the influence of the void liberation. That is how the three liberations are in different moments in the sense of steadying.

How are the three liberations in different moments in the sense of guidance?

When he gives attention as impermanent, he guides cognizance through the influence of the signless liberation. When he gives attention as painful, he guides cognizance through the influence of the desireless liberation. When he gives attention as not self, he guides cognizance through the influence of the void liberation. That is how the three liberations are in different moments in the sense of guidance.

How are the three liberations in different moments in the sense of outlet?

When he gives attention as impermanent, [66] he is led out to cessation, nibbana, through the influence of the signless liberation. When he gives attention as painful, he is led out to cessation, nibbana, through the influence of the desireless liberation. When he gives attention as not self, he is led out to cessation, nibbana, through the influence of the void liberation. That is how the three liberations are in different moments in the sense of outlet.

The three liberations are in different moments in these four aspects.

91. In what seven aspects are the three liberations in one moment?

In the sense of combining, in the sense of arrival, in the sense of obtainment, in the sense of penetration, in the sense of realization, in the sense of sounding, in the sense of convergence.

How are the liberations in one moment in the sense of combining, ... in the sense of convergence?

When he gives attention as impermanent, he is liberated from the sign, thus there is the signless liberation. He has no desire for what he has been

liberated from. Thus there is the desireless liberation. He is void of what he does not desire, thus there is the void liberation. He has no sign of what he is void of, thus there is the signless liberation.

That is how the three liberations are in one moment in the sense of combining, ... in the sense of convergence.

When he gives attention as painful, he is liberated from desire, thus there is the desireless liberation. He is void of what he does not desire, thus there is the void liberation. He has no sign of what he is void of, thus there is the signless liberation. He does not desire the sign of what he has no sign of, thus there is the desireless liberation.

That is how the three liberations are in one moment in the sense of combining, ... in the sense of convergence. [67]

When he gives attention as not self, he is liberated from misinterpreting, thus there is the void liberation. He has no sign of what he is void of, thus there is the signless liberation. He does not desire the sign of what he has no sign of, thus there is the desireless liberation. He is void of what he does not desire, thus there is the void liberation.

That is how the three liberations are in one moment in the sense of combining, ... in the sense of convergence.

The three liberations are in one moment in these seven aspects.

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92. There is liberation, there is gateway, there is gateway to liberation, there is what opposes liberation, there is what conforms to liberation, there is turning away as liberation, there is development of liberation, there is tranquillization of liberation.

93. What is *liberation*? The void liberation, the signless liberation, the desireless liberation.

94. What is the void liberation?

Knowledge of contemplation of impermanence is the void liberation since it liberates from misinterpreting as permanent. Knowledge of contemplation of pain is the void liberation since it liberates from misinterpreting as pleasant. Knowledge of contemplation of not self is the void liberation since it liberates from misinterpreting as self. Knowledge of contemplation of dispassion is the void liberation since it liberates from misinterpreting as delight. Knowledge of contemplation of fading away is the void liberation since it liberates from misinterpreting as greed. Knowledge of contemplation of cessation is the void liberation since it liberates from misinterpreting as origin.

Knowledge of contemplation of relinquishment is the void liberation since it liberates from misinterpretation as grasping. Knowledge of

contemplation of the signless is the void liberation since it liberates from misinterpretation as the sign. Knowledge of contemplation of desirelessness is the void liberation since it liberates from misinterpreting as desire. Knowledge of contemplation of voidness is the void liberation since it liberates from all misinterpretings.

Knowledge of contemplation of impermanence in materiality is the void liberation since it liberates from misinterpreting as permanent ... [and so on with the ten contemplations in the case of each of the 201 ideas listed in Tr. I §5 up to] ... Knowledge of contemplation of voidness in ageing-and-death is the void liberation since it liberates from all misinterpretations. [68]

This is the void liberation.

95. What is the signless liberation?

Knowledge of contemplation of impermanence is the signless liberation since it liberates from the sign as permanent ... [and so on as in §94, substituting *sign* for *misinterpreting* up to] ... Knowledge of contemplation of signlessness is the signless liberation since it liberates from all signs. Knowledge of contemplation of desirelessness is the signless liberation since it liberates from the sign as desire. Knowledge of contemplation of voidness is the signless liberation since it liberates from the sign as misinterpreting.

Knowledge of contemplation of impermanence in materiality is the signless liberation since it liberates from the sign as permanent ... [and so on with the ten contemplations in the case of each of the 201 ideas listed in Tr. I §5 up to] ... Knowledge of contemplation of voidness in ageing-and-death is the signless liberation since it liberates from the sign as misinterpreting.

This is the signless liberation.

96. What is the desireless liberation?

Knowledge of contemplation of impermanence is the desireless liberation since it liberates from desire as permanent ... [and so on as in §94, substituting *desire* for *misinterpreting* up to] ... [69] Knowledge of contemplation of signlessness is the desireless liberation since it liberates from desire[11] as the sign. Knowledge of contemplation of desirelessness is the desireless liberation since it liberates from all desires. Knowledge of contemplation of voidness is the desireless liberation since it liberates from desire as misinterpretation.

Knowledge of contemplation of impermanence in materiality is the desireless liberation since it liberates from desire as permanent ... [and so on with the ten contemplations in the case of each of the 201 ideas listed in Tr. I §5 up to] ... Knowledge of contemplation of voidness

in ageing-and-death is the desireless liberation since it liberates from desire as misinterpretation.

This is the desireless liberation.[12]

This is liberation.

97. What is *gateway*?

Those blameless, profitable ideas that partake of enlightenment and are born there — those are the gateway

98. What is *gateway to liberation*?

What those ideas have as their supporting object, namely cessation, nibbana, — that is the gateway to liberation.

99. What is *what opposes liberation*?

The three roots of the unprofitable oppose liberation, the three kinds of misconduct oppose liberation, also all unprofitable ideas oppose liberation. This is what opposes liberation. [70]

100. What is *what is in conformity with liberation*?

The three roots of the profitable conform to liberation, the three kinds of good conduct conform to liberation, also all profitable ideas conform to liberation. This is what conforms to liberation.

101. What is *turning away as liberation*?

Turning away of perception, turning away of the will, turning away of cognizance, turning away of knowledge, turning away as liberation, turning away in the actualities.

One who perceives turns away, ... [and so on, repeating Tr. I §522 to end.]

This is turning away as liberation.

102. What is *development of liberation*?

The cultivation, development and making much of the first jhana. The cultivation, development and making much of the second jhana ... the third jhana ... the fourth jhana ... the attainment of the base consisting of boundless space ... the attainment of the base consisting of boundless consciousness ... the attainment of the base consisting of nothingness ... the attainment of the base consisting of neither perception nor non-perception ... the stream-entry path ... the once-return path ... the non-return path. The cultivation, development and making much of the arahant path. [71] This is development of liberation.

103. What is *tranquillization as liberation*?

The obtainment or the result of the first jhana. The obtainment or the result of the second jhana. The third jhana ... the fourth jhana ... the attainment of the base consisting of boundless space ... the attainment of the base consisting of boundless consciousness ... the attainment of the base consisting of nothingness ... The obtainment or the result of the

attainment of the base consisting of neither perception nor non-perception. The stream-entry fruition of the stream-entry path. The once-return fruition of the once-return path. The non-return fruition of the non-return path. The arahant fruition of the arahant path.

This is tranquillization as liberation.

End of third recitation section.

End of Treatise on Liberation.

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Notes

[1] '*Svāvatthikam avatthāpeti* — thoroughly defines': *avatthika* and *avatthāpeti* are not in PTS Dict.; but see *vavatthapeti*.

[2] PTS text, vol. ii, p. 47,1. 21, included the word *kāmūpādānā in* error here.

[3] 'Conascent conditions (*sahajāta-paccaya*)', etc., is a reference to the Paṭṭhāna system.

[4] The Visuddhimagga (PTS ed. p. 660), quoting this passage, reads '*phuṭṭhantaṃ sacchikato ti kāyasakkhī diṭṭhattā patto ti diṭṭhippatto*', which is accepted by the Paramatthamañjūsā; but the Saddhammappakāsinī supports the reading here of '*phuṭṭhattā sacchikato ti kāyasakkhī diṭṭhattā patto ti diṭṭhippatto*' and comments accordingly.

The Paramatthamañjūsā says: '*Phuṭṭhantaṁ sacchikato' ti phuṭṭhānaṁ anantaraṁ phuṭṭhanto; phuṭṭhānaṁ arūpajjhānānaṁ anantaro kālo ti adhippāyo. Accantasaṁyogo c'etaṁ vacanaṁ. Phuṭṭhānantarakālam eva sacchikaraṇūpāyena sacchikātabbaṁ sacchākāsī ti vuttaṁ hoti. Bhāvanapuṁsakaṁ va etaṁ, yathā 'ekam antan' ti. Yo hi arūpajihānena rūpakāyato nāmakāyekadesato ca vikkhambhanavimokkhena vimutto, tena nirodhasankhāto vimokkho ālocito pakāsito viya hoti. Nirodham pana ārammaṇaṁ katvā ekaccesu āsavesu khepitesu tena so sacchikato hoti. Tasmā so sacchikātabbaṁ yathā ālocitaṁ nāmakāyena sacchākāsī ti kāyasakkhī ti vuccati, na tu vimutto ekaccānaṁ āsavānaṁ aparikkhīṇattā. 'Diṭṭhantaṁ patto' ti dassanasankhātassa sotāpattimaggañāṇakiccassa anantaraṁ patto ti vuttaṁ hoti; paṭhamaphalato paṭṭhāya hi yāva aggamaggā diṭṭhippatto ti. Diṭṭhitāpatto ti vā pāṭho: Catusaccadassanasankhātāya diṭṭhiyā nirodhaṁ patto ti attho*' ('*Phuṭṭhantaṁ sacchikato*': the sequel to what is sounded (*phuṭṭh-anto*) is what comes next (*anantaraṁ*) to things sounded (experienced); what is intended is the time (*kāla*) that is next to the immaterial jhanas. Grammatically the term is then an *accanta saṁyoga* (adverbial expression meaning immediately-next). What is meant is that he has realized the time that is next only to what has been sounded, which time has to be realized by the means to its realization. Or else this is grammatically a neuter abstract noun like '*ekam antaṁ* (at one side)'. For one who is liberated from the material body by an immaterial jhana, and from a part of the mental body by such a liberation consisting in suppression only, has, as it were, posited (*ālocita*), has indicated, the kind of liberation called cessation, but has not yet realized it with the body. But on making cessation the object, certain cankers being then exhausted (*khepita*), that cessation is realized by him. That is why he is called a body-witness since with the mental body he has realized what was to be realized, just as it had been posited; he is not entirely liberated because certain

cankers are not yet exhausted. '*Diṭṭhantaṁ patto*': what is meant is that he has reached what is next (*anantaraṁ*) to the function of stream-entry path-knowledge which function is called 'seeing'; for from stream-entry fruition up to the highest path he is called 'One Attained to Vision (*diṭṭhippatto*)'. Another reading is *diṭṭhitāpatto;* the meaning is then that he has attained to cessation by means of the right-view called 'seeing the four actualities' — VismA 851 B[e] 1910).

The Saddhammappakasinī says: '*Phuṭṭhattā sacchikato ti kāyasakkhī' ti sukkhavipassakatte sati upacārajjhānaphassassa rūpārūpajjhānalābhitte sati rūpārūpajjhānaphassassa phuṭṭhattā nibbānaṁ sacchikato ti kāyasakkhī ti nāma. Kāyena vuttappakāre jhānaphasse ca nibbāne ca sakkhī ti vuttaṁ hoti. 'Diṭṭhippatto' ti diṭṭhattā patto ti sotāpattimaggakkhaṇe sampayuttena paññindriyena nibbānassa diṭṭhattā pacchā sotāpattiphalādivasena nibbānaṁ patto ti diṭṭhippatto. Paññindriyasankhātāya diṭṭhiyā nibbānaṁ patto ti vuttaṁ hoti*' ('*Phuṭṭhattā sacchikato ti kāyasakkhī*': a 'body-witness' is so called since he has realized nibbana owing to the contact (sounding) of access jhana in the case of a bare-insight worker, or to the contact (sounding) of material and immaterial jhana in the case of an obtainer of material and immaterial jhana, having been touched (sounded —*phuṭṭhattā*); what is meant is that he is witness with the body both in the case of the jhana-contact (sounding) and in the case of nibbana: '*Diṭṭhippatto*': he has attained owing to its having been seen. Owing to nibbana's having been seen by means of the associated understanding-faculty at the moment of the stream-entry path he subsequently attains nibbana by means of the fruition of stream entry, thus he is attained *by* vision (rather than *to* vision); what is meant is that he has attained nibbana by means of the vision called understanding-faculty — PsA 396).

[5] PTS text reads *phassitā vā phassanti vā phassissanti vā* (have sounded, etc.), but Burmese Transcript reads *passitā vā*, etc. (have seen, etc.).

[6] Cf. §§55*f.* of this Treatise.

[7] Cf. §61

[8] Cf. §64.

[9] Cf. §65.

[10] PTS text has *sabbe sankhārā anattato*, but Burmese Transcript has *sabbe dhammā anattato.* (see Tr. I §220 and Dh 279)

[11] PTS text vol. ii, p. 69, 1. 6 should read ... *nimittato paṇidhiyā muccatī ti* ...

[12] The sentence *Ayaṁ appaṇihito vimokkho* is missing in PTS text.

1. [72] (i) In the case of a successful destination, in how many root-causes does rearising have its conditions [1] at [the moment of rebirth-linking] associated with knowledge?

(ii) In the case of wealthy khattiyas, wealthy brahmans, wealthy householders, sensual-desire-sphere deities, in how many root-causes does rearising have its conditions at [the moment of rebirth-linking] associated with knowledge?

(iii) In the case of material-sphere deities, in how many root-causes does rearising have its conditions at [the moment of rebirth-linking] associated with knowledge?

(iv) In the case of immaterial-sphere deities, in how many root-causes does rearising have its conditions at [the moment of rebirth-linking] associated with knowledge?

(i) In the case of a successful destination, rearising has its conditions in eight root-causes at [the moment of rebirth-linking] associated with knowledge.

(ii) In the case of wealthy khattiyas, wealthy brahmans, wealthy householders, sensual-desire-sphere deities, rearising has its conditions in eight root-causes at [the moment of rebirth-linking] associated with knowledge.

(iii) In the case of material-sphere deities, rearising has its conditions in eight root-causes at [the moment of rebirth-linking] associated with knowledge.

(iv) In the case of immaterial-sphere deities, rearising has its conditions in eight root-causes at [the moment of rebirth-linking] associated with knowledge.

2. (i) In the case of a successful destination, in what eight root-causes does rearising have its conditions at [the moment of rebirth-linking] associated with knowledge?

At the moment of impulsion [2] of profitable action [in the previous life], three root-causes, being profitable, are conascence conditions for the volition produced at that moment; hence 'With profitable root-causes as condition there are formations' is said. [3] At the moment of attachment [immediately prior to death], [4] two root-causes, [namely, greed and delusion,] being unprofitable, are conascence conditions for the volition produced at that time; hence 'With unprofitable root-causes as conditions there are formations' is said. At the moment of rebirth-linking [in the new life], three root-causes, being indeterminate, [5] are conascence conditions

for the volition produced at that moment;hence 'With mentality-materiality as condition there is consciousness and with consciousness as condition there is mentality-materiality' is said.

3. At the time of the rebirth-linking, the five aggregates are conascence conditions, [73] mutuality conditions, support conditions, and dissociation conditions. At the moment of rebirth-linking, the four great entities are conascence conditions, mutuality conditions, support conditions, and dissociation conditions. At the moment of rebirth-linking, the three life-formations [of life-span, heat and consciousness[5a]] are conascence conditions, mutuality conditions, support conditions, and dissociation conditions. At the moment of rebirth-linking, mentality and materiality are conascence conditions, mutuality conditions, support conditions, and dissociation conditions.

At the moment of rebirth-linking, these fourteen ideas are conascence conditions, mutuality conditions, support conditions, and dissociation conditions.

4. At the moment of rebirth-linking, the four immaterial aggregates are conascence conditions, mutuality conditions, support conditions, and association conditions. At the moment of rebirth-linking, the five faculties [of faith, etc.,] are conascence conditions, mutuality conditions, support conditions, and association conditions. At the moment of rebirth-linking, three root-causes are conascence conditions, mutuality conditions, support conditions, and association conditions. At the moment of rebirth-linking, mentality and consciousness are conascence conditions, mutuality conditions, support conditions, and association conditions.

At the moment of rebirth-linking, these fourteen ideas are conascence conditions, mutuality conditions, support conditions, and association conditions.

5. At the moment of rebirth-linking, these twenty-eight ideas are conascence conditions, mutuality conditions, support conditions, and dissociation conditions.

6. In the case of a successful destination, rebirth has its conditions in these eight root-causes at [the moment of rebirth-linking] associated with knowledge.

7–10. (ii) In the case of wealthy khattiyas, wealthy brahmans, wealthy householders, sensual-desire-sphere deities, in what eight root-causes does rebirth have its condition at [the moment of rebirth-linking] associated with knowledge?

At the moment of impulsion ... [repeat §§2–5] . [74]

11. In the case of wealthy khattiyas, wealthy brahmans, wealthy householders, sensual-desire-sphere deities, rebirth has its conditions in these

eight root-causes at [the moment of rebirth-linking] associated with knowledge.

12–15. (iii) In the case of material-sphere deities what ... [repeat §§ 2–5].

16. In the case of material-sphere deities, rebirth has its conditions in these eight root-causes at [the moment of rebirth-linking] associated with knowledge.

17. (iv) In the case of immaterial-sphere deities, in what eight root-causes does rebirth have its conditions at [the moment of rebirth-linking] associated with knowledge? [75]

At the moment of impulsion ... [repeat §2 up to] ... hence 'With mentality as condition there is consciousness and with consciousness as condition there is mentality' is said.

18. At the moment of rebirth-linking, the immaterial aggregates ... [repeat §4 up to] ... and association conditions.

19. At the moment of rebirth-linking, these fourteen ideas are conascence conditions, mutuality conditions, support conditions, and association conditions.[6]

20. In the case of immaterial-sphere deities, rebirth has its conditions in these eight root-causes at [the moment of rebirth-linking] associated with knowledge.

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21. (i) In the case of a successful destination, in how many root-causes does rebirth have its conditions at [the moment of rebirth-linking] dissociated from knowledge?

(ii) In the case of wealthy khattiyas, wealthy brahmans, wealthy householders, sensual-desire-sphere deities, in how many root-causes does rebirth have its conditions at [the moment of rebirth-linking] dissociated from knowledge?[7]

(i) In the case of a successful destination, rebirth has its conditions in six root-causes at [the moment of rebirth-linking] dissociated from knowledge.

(ii) In the case of wealthy khattiyas, wealthy brahmans, wealthy householders, sensual-desire-sphere deities, rebirth has its conditions in six root-causes [76] at [the moment of rebirth-linking] dissociated from knowledge.[7]

22. (i) In the case of a successful destination, in what six root-causes does rebirth have its conditions at [the moment of rebirth-linking] dissociated from knowledge?

At the moment of impulsion of profitable action [in the previous life], two root-causes, being profitable, are conascence conditions for the

volition produced at that moment; hence 'With profitable root-causes as conditions there are formations' is said. At the moment of attachment [immediately prior to death], two root-causes, [namely greed and delusion,] being unprofitable, are conascence conditions for the volition produced at that moment; hence 'With unprofitable root-causes as conditions there are formations' is said. At the moment of rebirth-linking [in the new life], two root-causes, being indeterminate, are conascence conditions for the volition produced at that moment; hence 'With mentality-materiality as condition there is consciousness and with consciousness as condition there is mentality-materiality' is said

23. At the moment of rebirth-linking, the five aggregates ... [repeat §3].

At the moment of rebirth-linking, these fourteen ideas are conascence conditions, mutuality conditions, support conditions,[8] dissociation conditions.

24. At the moment of rebirth-linking four aggregates[9] are conascence conditions, ... At the moment of rebirth-linking four faculties [omitting the understanding faculty] are conascence conditions, ... At the moment of rebirth-linking two root-causes [namely, non-greed and non-hate,] are conascence conditions, ... At the moment of rebirth-linking, mentality and consciousness are conascence conditions, mutuality conditions, support conditions, association conditions.

At the moment of rebirth-linking these twelve ideas are conascence conditions, mutuality conditions, support conditions, association conditions. [77]

25. At the moment of rebirth-linking, these twenty-six ideas are conascence conditions, mutuality conditions, support conditions, dissociation conditions.

26. In the case of a successful destination, rebirth has its conditions in these six root-causes at [the moment of rebirth-linking] dissociated from knowledge.

27–30. (ii) In the case of wealthy khattiyas, wealthy brahmans, wealthy householders, sensual-desire-sphere deities, in what six root-causes does rebirth have its conditions at [the moment of rebirth-linking] dissociated from knowledge?

At the moment of impulsion ... [repeat §§22–5].

31. In the case of wealthy khattiyas, wealthy brahmans, wealthy householders, sensual-desire-sphere deities, rebirth has its conditions in these six root-causes at [the moment of rebirth-linking] dissociated from knowledge.

The Treatise on Destinations is Ended

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Notes

[1] For the grammatical construction of '*katīnaṃ hetūnaṃ paccayā upapatti hoti*' cf. Ps i 52. 'Successful destination' means rebirth as a human or a deity. <See PsA 639 PTS edn.>

[2] For 'impulsion' see *Path of Purification* p. 23 and cf. Tr. I §391.

[3] The three profitable root-causes are non-greed, non-hate, and non-delusion. 'With profitable root-causes as conditions there are formations' is said according to the method of the Mode of Conditions in a single cognizance moment (see Vbh 142). Formations is given in the plural [instead of the singular as in the Vibhanga] because all the consciousness-concomitants [including perception and feeling] are there included in the formations aggregate (PsA 403 S[e]).

[4] 'The 'moment of attachment' is when the kamma about to ripen by giving a rebirth-linking [consciousness] in the new life appears or makes its sign or the sign of the destination appear (see Vism Ch XVII) and causes attachment [of consciousness]. 'Attachment' is desiring, aspiration. For when someone is near to death he is attached even to the flames of the Avīci hell because his cognizance is unsettled by delusion, so what need be said of the other destinations?' (see PsA 403 S[e]).

[5] The three indeterminate root-causes are non-greed, non-hate, and non-delusion. <[5a] — Mahānāma.>

[6] There is no 'material' paragraph in the case of immaterial-sphere deities. Consequently in the concluding paragraph there are only 14 instead of 28 ideas. Also PTS text p. 75, ll. 8 and 9 should read '*tena vuccati Nāmapaccayā pi viññāṇaṃ viññāṇapaccayā pi nāmaṃ*' (see PsA 405 S[e]).

[7] 'Since rebirth in the material and immaterial spheres only occurs with a triple-root-cause rebirth-linking, these are not included in this section' (PsA 405 S[e]). Consequently ll. 23–5 and 32–4 (*Rūpāvacarānaṃ* ...) on PTS text, p. 75 must be omitted (as they are in the Burmese paraphrase), and this squares with the end of the treatise. Omit similarly PTS text, p. 76, ll. 1–3 (*Rūpāvacarānaṃ* ...)

[8] '*Nissayapaccayā* honti,' omitted from PTS text, p. 76, l. 25.

[9] PTS text, p. 76, l. 26 read *khandhā* for *dhammā*.

[*TREATISE VII. — ON ACTION*]

1. [78] There has been action, there has been action-result: there has been action, there has been no action-result.

There has been action, there is action-result: there has been action, there is no action-result.

There has been action, there will be action-result: there has been action, there will be no action-result.

There is action, there is action-result: there is action, there is no action-result.

There is action, there will be action-result: there is action, there will be no action-result.

There will be action, there will be action-result: there will be action, there will be no action-result.

2. There has been profitable action, there has been profitable action-result: there has been profitable action, there has been no profitable action-result.

There has been ... [and so on as in §1. but *profitable* action and action-result in each of the six cases].

3. There has been unprofitable action, there has been unprofitable action-result: there has been unprofitable action, there has been no unprofitable action-result.

There has been ... [and so on as in §1. but *unprofitable* action and action-result in each of the six cases]. [79]

4. There has been reprehensible action ...
5. There has been unreprehensible action ...
6. There has been dark action ...
7. There has been bright action ...
8. There has been action productive of pleasure ...
9. There has been action productive of pain ...
10. There has been action resulting in pleasure ...
11. There has been action resulting in pain ...

There will be action resulting in pain, there will be action-result resulting in pain: there will be action resulting in pain, there will be no action-result resulting in pain.

Treatise on Action

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[*TREATISE VIII. — ON PERVERSIONS*]

Sutta Source Given Already

1. [80] 'Bhikkhus, there are these four perversions of perception, perversions of cognizance, perversions of view. What four? Bhikkhus, [seeing] what is impermanent as permanent is a perversion of perception, a perversion of cognizance, a perversion of view. [Seeing] the painful as pleasant is a perversion of perception, a perversion of cognizance, a perversion of view. [Seeing] what is not self as self is a perversion of perception, a perversion of cognizance, a perversion of view. [Seeing] the foul as beautiful is a perversion of perception, a perversion of cognizance, a perversion of view. These, bhikkhus, are the four perversions of perception, perversions of cognizance, perversions of view.

'Bhikkhus, there are these four non-perversions of perception, non-perversions of cognizance, non-perversions of view. What four? Bhikkhus, [seeing] what is impermanent as impermanent is a non-perversion of perception, a non-perversion of cognizance, a non-perversion of view. [Seeing] what is painful as painful is a non-perversion of perception, a non-perversion of cognizance, a non-perversion of view. [Seeing] what is not self as not self is a non-perversion of perception, a non-perversion of cognizance, a non-perversion of view. [Seeing] what is foul as foul is a non-perversion of perception, a non-perversion of cognizance, a non-perversion of view. These, bhikkhus, are the four non-perversions of perception, non-perversions of cognizance, non-perversions of view.

'Beings that can but misperceive
With cognizance misled and views awry
Perceive what is impermanent
As permanent, and what is pain as pleasure,
As well as the not self as self,
And beauty too in what is foul; [81]
Such beings, bound to Māra's yoke,
Go where is no surcease of bonds;
They travel round the roundabout
Where birth and death each hunt the other down.
Now when Enlightened Ones appear
And bring the light into the world,
They promulgate the True Idea,

Which leads on to release from suffering.
The wise, on hearing what they tell,
Apply their minds to seek the truth:
They see the impermanent as it is,
And pain they see as only pain,
They see what is not self as such,
And likewise too they see the foul;
Such views as they adopt are right,
And they it is escape from suffering'. (A ii 52)

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2. In a person who possesses [right] view [by his being a stream enterer] are these four perversions abandoned or unabandoned?

Some are abandoned, and some are unabandoned. The perversion of perception, perversion of cognizance, and perversion of view, [that see] what is impermanent as permanent are abandoned in him. The perception [that sees] what is painful as pleasant arises, and so does the cognizance, but such perversion of view is abandoned in him. The perversion of perception, perversion of cognizance, and perversion of view, [that see] what is not self as self are abandoned in him. The perception [that sees] the foul as beautiful arises, and so does the cognizance, but such perversion of view is abandoned in him.

3. In two instances [— the first and third —] six perversions are abandoned. In two instances [— the second and fourth —] two perversions are abandoned and four perversions are unabandoned. In [all] four instances eight perversions are abandoned and four perversions are unabandoned.[1]

End of Treatise on Perversions.

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Note

[1] At the beginning the perversions are reckoned as four ('instances'), namely, seeing the impermanent as permanent, the painful as pleasant, the not self as self, and the foul as beautiful. Here at the end they are reckoned as three, namely, perversion of perception, perversion of cognizance, and perversion of view; hence the total of 'twelve' ('eight' and 'four') in the 'four instances'.

1. [82] *Path*: in what sense path?

At the moment of the stream-entry path:

right view in the sense of seeing is the path and cause for the abandoning of wrong view, is the path and cause for the stiffening of conascent ideas, for the terminating of defilements, for the purifying of the beginning of penetration [of actuality], for the steadying of cognizance, for the cleansing of cognizance, for the arrival at distinction, for penetration higher, for convergence upon actuality, and is the path and cause for the establishing in cessation;

right thought in the sense of directing onto is the path and cause for the abandoning of wrong thought, is the path and cause for the stiffening of conascent ideas, ... and is the path and cause for the foundation upon cessation;

right speaking in the sense of embracing is the path and cause for the abandoning of wrong speaking, is the path and cause for the stiffening of conascent ideas, ... [83]

right acting in the sense of originating is the path and cause for the abandoning of wrong acting, ...

right living in the sense of cleansing is the path and cause for the abandoning of wrong living, ...

right effort in the sense of exerting is the path and cause for the abandoning of wrong effort, ...

right mindfulness in the sense of establishing is the path and cause for the abandoning of wrong mindfulness, ...

right concentration in the sense of non-distraction is the path and cause for the abandoning of wrong concentration, is the path and cause for the stiffening of conascent ideas, for the terminating of defilements, for the purifying of the beginning of penetration, for the steadying of cognizance, for the cleansing of cognizance, for the arrival at distinction, for penetration higher, for convergence upon actuality, and is the path and cause for the foundation upon cessation.

2. At the moment of the once-return path:

right view in the sense of seeing ...

...

right concentration in the sense of non-distraction is the path and cause for the abandoning of the gross fetters of sensual-desire and resistance and of the gross underlying tendencies to sensual-desire and resistance,

is the path and cause for the stiffening of conascent ideas, ... and is the path and cause for the foundation upon cessation.

3. At the moment of the non-return path:

right view in the sense of seeing ...

...

right concentration in the sense of non-distraction [84] is the path and cause for the abandoning of the secondary fetters of sensual-desire and resistance and the secondary underlying-tendencies to sensual-desire and resistance, is the path and cause for the stiffening of conascent ideas, ... and is the path and cause for the foundation upon cessation.

4. At the moment of the arahant path:

right view in the sense of seeing ...

...

right concentration in the sense of non-distraction is the path and cause for the abandoning of greed for material [being], of greed for immaterial [being], of conceit (pride), of agitation, of ignorance, of the underlying tendencies to conceit (pride), to greed for being, and to ignorance, is the path and cause for the stiffening of conascent ideas, for the terminating of defilements, for the purifying of the beginning of penetration, for the steadying of cognizance, for the cleansing of cognizance, for the arrival at distinction, for penetration higher, for convergence upon actuality, and is the path and cause for the foundation upon cessation.

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5. The path of seeing is right view, the path of directing-onto is right thought, the path of embracing is right speaking, the path of originating is right acting, the path of cleansing is right living, the path of exertion is right effort, the path of establishment is right mindfulness, the path of non-distraction is right concentration.

The path of establishing is the mindfulness enlightenment factor, the path of investigating is the investigation-of-ideas enlightenment factor, the path of exertion is the energy enlightenment factor, the path of pervasion (intentness upon) is the happiness enlightenment factor, the path of peace is the tranquillity enlightenment factor, the path of non-distraction is the concentration enlightenment factor, the path of reflexion is the equanimity enlightenment factor.

The path of unshakability by non-faith is the faith power, the path of unshakability by idleness is the energy power, the path of unshakability by negligence is the mindfulness power, the path of unshakability by agitation is the concentration power, the path of unshakability by ignorance is the understanding power.

The path of resolution is the faith faculty, the path of exertion is the energy faculty, the path of establishment is the [85] mindfulness faculty, the path of non-distraction is the concentration faculty, the path of seeing is the understanding faculty.

The faculties are the path in the sense of dominance, the powers are the path in the sense of unshakability, the enlightenment factors are the path in the sense of outlet, the path-factors are the path in the sense of cause [1], the foundations of mindfulness are the path in the sense of establishment, the right endeavours are the path in the sense of endeavouring, the bases for success are the path in the sense of succeeding, the actualities are the path in the sense of suchness (reality).

Serenity is the path in the sense of non-distraction, insight is the path in the sense of contemplation, serenity and insight are the path in the sense of single function (taste), coupling is the path in the sense of non-excess.

Purification of virtue is the path in the sense of restraint, purification of cognizance is the path in the sense of non-distraction, purification of view is the path in the sense of seeing, liberation is the path in the sense of freedom, recognition is the path in the sense of penetration, deliverance is the path in the sense of giving up, knowledge of destruction is the path in the sense of cutting off.

In the sense of root-foundation, zeal is the path; in the sense of originating, attention is the path; in the sense of combining, contact is the path; in the sense of meeting-place, feeling is the path; in the sense of being foremost, concentration is the path; in the sense of dominance, mindfulness is the path, in the sense of being the highest of all, understanding is the path; in the sense of core, deliverance is the path; in the sense of end, nibbana which merges in the deathless is the path.

Treatise on the Paths.

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Note

[1] Read *hetuṭṭhena maggaṅgā maggo*, (Burmese Transcript).

[*TREATISE X. — ON A 'FINE EXTRACT TO BE DRUNK'*]

1. [86] 'Bhikkhus, this Good Life is a fine extract to be drunk when the master is present' (S ii 29).

*

2. The fine extract when the master is present is of three kinds: fine extract as teaching, fine extract as recipient, fine extract as the Good Life.

3. What is *fine extract as teaching*?

It is the announcing, the teaching, the declaring, the establishing, the revealing, the expounding, the explaining, of the four noble actualities; the announcing, the teaching, the declaring, the establishing, the revealing, the expounding, the explaining, of the four foundations of mindfulness; ... of the four right endeavours; ... of the four bases for success; ... of the five faculties; ... of the five powers; ... of the seven enlightenment factors; ... of the noble eightfold path. This is fine extract as teaching.

4. What is *fine extract as recipient*?

It is the bhikkhus, bhikkhunis, men lay followers, women lay followers, deities, human beings, and also any others, who are cognisant [of actuality]. This is fine extract as recipient.

5. What is *fine extract as the Good Life*?

It is this noble eightfold path, that is to say: right view, right thought, right speaking, right acting, right living, right effort, right mindfulness, and right concentration. This is fine extract as the Good Life.

6. Resolution as a fine extract is the faith faculty, non-faith is dregs; after throwing away the dregs of non-faith he drinks the faith faculty's fine extract of resolution, thus it is a fine extract to be drunk. Exertion as a fine extract is the energy faculty, idleness is dregs; after throwing away the dregs of idleness he drinks the energy faculty's fine extract of exertion, thus it is a fine extract to be drunk. Establishment as a fine extract is the mindfulness faculty, negligence is dregs; after throwing away the dregs of negligence he drinks the mindfulness faculty's fine extract of establishment, thus it is a fine extract. Non-distraction as a fine extract is the concentration faculty, agitation is dregs; after throwing away the dregs of agitation he drinks the concentration faculty's fine extract of non-distraction, thus it is a fine extract to be drunk. Seeing as a fine extract is the understanding faculty, ignorance is dregs; after throwing away the dregs of ignorance he drinks the understanding faculty's fine extract of seeing, thus it is a fine extract to be drunk.

Unshakability by non-faith as a fine extract is the faith power, non-faith is dregs; after throwing away the dregs of non-faith he drinks the faith power's fine extract of unshakability by non-faith, thus it is a fine extract to be drunk. Unshakability by idleness as a fine extract is the energy power, idleness is dregs; ... Unshakability by negligence as a fine extract is the mindfulness power, negligence is dregs; ... Unshakability by agitation as a fine extract is the concentration power, agitation is dregs; ... Unshakability by ignorance as a fine extract is the understanding power, ignorance is dregs; after throwing away the dregs of ignorance he drinks the understanding power's fine extract of unshakability by ignorance, thus it is a fine extract to be drunk.

Establishment as a fine extract is the mindfulness enlightenment factor, negligence is dregs; after throwing away the dregs of negligence he drinks the mindfulness enlightenment factor's fine extract of establishment, thus it is a fine extract to be drunk. Investigating as a fine extract is the investigation-of-ideas enlightenment factor, ignorance is dregs; ... Exertion as a fine extract is the energy enlightenment factor, idleness is dregs; ... Intentness upon as a fine extract is the happiness enlightenment factor, fever is dregs; ... Peace as a fine extract [88] is the tranquillity enlightenment factor, depravity is dregs; ... Non-distraction as a fine extract is the concentration enlightenment factor, agitation is dregs; ... Reflexion as a fine extract is the equanimity enlightenment factor, non-reflexion is dregs; after throwing away the dregs of non-reflexion he drinks the equanimity enlightenment factor's fine extract of reflexion, thus it is a fine extract to be drunk.

Seeing as a fine extract is right view, wrong view is dregs; after throwing away the dregs of wrong view he drinks right view's fine extract of seeing, thus it is a fine extract to be drunk. Directing onto as a fine extract is right thought, wrong thought is dregs; ... Embracing as a fine extract is right speaking, wrong speaking is dregs; ... Originating as a fine extract is right acting, wrong acting is dregs; ... Cleansing as a fine extract is right living, wrong living is dregs; ... Exertion as a fine extract is right effort, wrong effort is dregs; ... Establishment as a fine extract is right mindfulness, wrong mindfulness is dregs; ... Non-distraction as a fine extract is right concentration, wrong concentration is dregs; after throwing away the dregs of wrong concentration he drinks right concentration's fine extract of non-distraction, thus it is a fine extract to be drunk.

7. There is fine extract, there is what is to be drunk, there are dregs.

Resolution as a fine extract is the faith faculty, non-faith is dregs, any essence (taste) of meaning, essence of idea, essence[a] of deliverance, therein is what is to be drunk. Exertion as a fine extract is the energy faculty,

idleness is dregs, any [89] essence (taste) of meaning, essence of idea, essence of deliverance, therein is what is to be drunk. Establishment as a fine extract is the mindfulness faculty, negligence is dregs, any essence (taste) of meaning, essence of idea, essence of deliverance, therein is what is to be drunk. Non-distraction as a fine extract is the concentration faculty, agitation is dregs, any essence (taste) of meaning, essence of idea, essence of deliverance, therein is what is to be drunk. Seeing as a fine extract is the understanding faculty, ignorance is dregs, any essence (taste) of meaning, essence of idea, essence of deliverance, therein is what is to be drunk.

Unshakability by non-faith as a fine extract is the faith power, non-faith is dregs, any essence (taste) of meaning, essence of idea, essence of deliverance, therein is what is to be drunk. Unshakability by idleness is the energy power, idleness is dregs, ... Unshakability by negligence is the mindfulness power, negligence is dregs, ... Unshakability by agitation is the concentration power, agitation is dregs, ... Unshakability by ignorance is the understanding power, ignorance is dregs, any essence (taste) of meaning, essence of idea therein, essence of deliverance, therein is what is to be drunk.

Establishment as a fine extract is the mindfulness enlightenment factor, negligence is dregs, ... [and so on with the rest of the seven enlightenment factors and their opposites up to] ... Reflexion as a fine extract is the equanimity enlightenment factor, non-reflexion is dregs, any essence (taste) of meaning, essence of idea, essence of deliverance, therein is what is to be drunk.

Seeing as a fine extract is right view, wrong view is dregs, ... [and so on with the rest of the eight path factors up to] ... [90] Non-distraction as a fine extract is right concentration, wrong concentration is dregs, any essence (taste) of meaning, essence of idea, essence of deliverance, therein is what is to be drunk.

8. Seeing as a fine extract is right view, directing onto as a fine extract is right thought, embracing as a fine extract is right speaking, originating as a fine extract is right acting, cleansing as a fine extract is right living, exertion as a fine extract is right effort, establishment as a fine extract is right mindfulness, non-distraction as a fine extract is right concentration.

Establishment as a fine extract is the mindfulness enlightenment factor, investigating as a fine extract is the investigation-of-ideas enlightenment factor, intentness upon as a fine extract is the happiness enlightenment factor, peace as a fine extract is the tranquillity enlightenment factor, non-distraction as a fine extract is the concentration enlightenment factor, reflexion as a fine extract is the equanimity enlightenment factor.

Unshakability by non-faith as a fine extract is the faith power, unshakability by idleness as a fine extract is the energy power, unshakability by negligence as a fine extract is the mindfulness power, unshakability by agitation as a fine extract is the concentration power, unshakability by ignorance as a fine extract is the understanding power.

Resolution as a fine extract is the faith faculty, exertion as a fine extract is the energy faculty, establishment as a fine extract is the mindfulness faculty, non-distraction as a fine extract is the concentration faculty, seeing as a fine extract is the understanding faculty.

In the sense of dominance the faculties are a fine extract, in the sense of unshakability the powers are a fine extract, in the sense of outlet the enlightenment factors are a fine extract, in the sense of cause the path is a fine extract, in the sense of establishment the foundations of mindfulness are a fine extract, in the sense of endeavouring the right endeavours are a fine extract, in the sense of succeeding the bases for success are a fine extract, in the sense of suchness (reality) the actualities are a fine extract.[1]

In the sense of non-distraction serenity is a fine extract, in the sense of contemplation insight is a fine extract, in the sense of single function (taste) serenity and insight are a fine extract, in the sense of non-excess coupling is a fine extract.

In the sense of restraint purification of virtue is a fine extract, in the sense of non-distraction purification of cognizance is a fine extract, in the sense of seeing purification of view is a fine extract, [91] in the sense of freedom liberation is a fine extract, in the sense of penetration recognition is a fine extract, in the sense of giving up deliverance is a fine extract, in the sense of cutting off knowledge of exhaustion is a fine extract, in the sense of tranquillization knowledge of non-arising is a fine extract.

Zeal in the sense of root-foundation is a fine extract, attention in the sense of origination is a fine extract, contact in the sense of combining is a fine extract, feeling in the sense of meeting place is a fine extract, concentration in the sense of being foremost is a fine extract, mindfulness in the sense of dominance is a fine extract, understanding in the sense of being highest of all is a fine extract, deliverance in the sense of core is a fine extract, nibbana which merges in the deathless in the sense of end is a fine extract.

End of Treatise on 'A fine extract to be drunk'.

Recital Section.

End of FIRST DIVISION

Contents of that Division:

Knowledge, views, breathings, and faculties,
And then come liberations as the fifth,
Then destinations, and action, and perversions,
Paths, and 'fine extract to be drunk': these ten.

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* *
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Note

[1] Read *iddhipādā maṇḍo, tathaṭṭhena saccā maṇḍo, avikkhepaṭṭhena.*

<[2] See p. xviii on *rasa* and *vimuttirasa.* >

[*SECOND DIVISION, ON COUPLING* *TREATISE XI. — ON COUPLING*]

1. [92] 'Thus I heard. At one time the venerable Ānanda was living at Kosambi in Ghosita's Park. There he addressed the bhikkhus thus: 'Friends, Bhikkhus'. — 'Friend' they replied. The venerable Ānanda said this:

'Friends, bhikkhus, when any bhikkhu or bhikkhuni declares in my presence to have reached arahantship, it is always by four paths or by one or other of them. What four?

'Here a bhikkhu develops insight preceded by serenity. As he does so, the path is produced in him. He repeats, develops and makes much of that path. As he does so, his fetters are abandoned, and his underlying tendencies are exterminated.

'Again a bhikkhu develops serenity preceded by insight. As he does so, the path is produced in him. He repeats, develops and makes much of that path. As he does so, his fetters are abandoned, and his underlying tendencies are exterminated.

'Again a bhikkhu develops serenity and insight coupled together. As he does so, the path is produced in him. He repeats, develops and makes much of that path. As he does so, his fetters are [93] abandoned, and his underlying tendencies are exterminated.

'Again a bhikkhu's mind is agitated by overestimation of ideas [manifested in contemplation]. There is [later] an occasion when [1] his cognizance is internally recomposed, resettled, restored to singleness, and reconcentrated. [2] Then the path is produced in him. He repeats, develops and makes much of that path. As he does so, his fetters are abandoned, and his underlying tendencies are exterminated.

'When any bhikkhu or bhikkhuni declares in my presence to have reached arahantship, it is always by four paths or by one or other of them'' (A ii 156).

*

2. How does he develop insight preceded by serenity?

Unification of cognizance and non-distraction through *renunciation* are concentration. Insight is in the sense of contemplation of ideas produced therein as impermanent, in the sense of contemplation of ideas produced therein as painful, in the sense of contemplation of ideas produced therein as not self. Thus there is serenity first and afterwards insight. Hence it was said 'He develops insight preceded by serenity'.

He develops: there are four kinds of development: development in the sense of non-excess of ideas produced therein, development in the sense of single function (taste) of the faculties, development in the sense of effectiveness of the appropriate energy, and development in the sense of repetition.

The path is produced: How is the path produced? Right view in the sense of seeing is the path produced, right thought in the sense of directing onto is the path produced, right speaking in the sense of embracing is the path produced, right acting in the sense of originating is the path produced, right living in the sense of cleansing is the path produced, right effort in the sense of exerting is the path produced, right mindfulness in the sense of establishing is the path produced, and right concentration in the sense of non-distraction is the path produced. That is how the path is produced.

He repeats, develops and makes much of that path.

He repeats: How does he repeat? When he adverts, he repeats. When he knows, he repeats. When he sees, ... reviews, ... [94] steadies his cognizance, ... resolves with faith, ... exerts energy, ... establishes (founds) mindfulness, ... concentrates cognizance, ... When he understands with understanding, ... When he directly knows what is to be directly known, ... When he fully understands what is to be fully understood, ... When he abandons what is to be abandoned, ... When he develops what is to be developed, ... When he realizes what is to be realized, he repeats. That is how he repeats.

He develops: How does he develop? When he adverts, he develops. When he knows, he develops ... [and so on as last up to] ... When he realizes what is to be realized, he develops. That is how he develops.

He makes much of: How does he makes much of? When he adverts, he makes much of. When he knows, he makes much of ... [and so on as last up to] ... When he realizes what is to be realized, he makes much of. That is how he makes much of.

As he does so, his fetters are abandoned, and his underlying tendencies are exterminated: How are his fetters abandoned and his underlying tendencies exterminated?

With the stream-entry path: the the three fetters, namely, [wrong] view of individuality, uncertainty, and misapprehension of virtue and duty are abandoned; and the two underlying tendencies, namely, the underlying tendency to views and the underlying tendency to uncertainty, are exterminated.

With the once-return path: the two fetters, namely, the gross fetter of greed for sensual-desires and the fetter of resistance, are abandoned; and the two underlying tendencies, namely, the gross underlying tendency

to greed for sensual-desires and the underlying tendency to resistance, are exterminated.

With the non-return path: the two fetters, namely, the secondary fetter of greed for sensual-desires and the fetter of resistance, [95] are abandoned; and the two underlying tendencies, namely the secondary underlying tendency to greed for sensual-desires and the underlying tendency to resistance, are exterminated.

With the arahant path: the five fetters, namely, greed for material [being], greed for immaterial [being], conceit (pride), agitation, and ignorance, are abandoned; and the three underlying tendencies, namely, the underlying tendency to conceit (pride), the underlying tendency to greed for being, and the underlying tendency to ignorance, are exterminated.

That is how the fetters are abandoned and the underlying tendencies are exterminated.

3. Unification of cognizance and non-distraction through non-ill-will ... [repeat §2].

4–70. ... [repeat §2 in the case of each of the following: the opposites of the rest of the 7 hindrances (I §36), 4 jhanas, 4 immaterial attainments, 10 kasinas, 10 recollections, 10 kinds of foulness and 32 modes of mindfulness of breathing, up to] ...

71. Unification of cognizance and non-distraction through *out-breaths contemplating relinquishment* are concentration. Insight ... [and so on as in §2 up to the end].

That is how he develops insight preceded by serenity.

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72. How does he develop serenity preceded by insight? Insight is in the sense of contemplation as impermanent, in the sense of contemplation as painful, in the sense of contemplation as not self. Unification of cognizance and non-distraction due to ideas produced therein having relinquishment as their supporting-object is concentration. Thus there is insight first and afterwards serenity. Hence it was said 'He develops serenity preceded by insight'.

He develops: ... [as in §2].

How is the path produced? ...

73. Insight is in the sense of contemplation of *materiality* as impermanent, in the sense of contemplation of *materiality* as painful, in the sense of contemplation of *materiality* as not self. Unification of cognizance and non-distraction due to ... [and so on, repeating §72] ... [97]

74–272. ... [repeat §72 in the case of each of the rest of the 201 ideas listed in Tr. I §5 up to] ...

273. Insight is in the sense of contemplation of *ageing-and-death* as impermanent, ... [repeat as in §72].

That is how he develops serenity preceded by insight.

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274. How does he develop serenity and insight coupled together?[3]

He develops serenity and insight coupled together in sixteen aspects: (1) in the sense of supporting object, (2) in the sense of domain, (3) in the sense of abandoning, (4) in the sense of giving up, (5) in the sense of emerging, (6) in the sense of turning away, (7) in the sense of the peaceful, (8) in the sense of the sublime, (9) in the sense of liberation, (10) in the sense of cankerlessness, (11) in the sense of crossing over, (12) in the sense of the signless, (13) in the sense of the desireless, (14) in the sense of the void, (15) in the sense of single function (taste), (16) in the sense of non-excess, and in the sense of coupling.

275. (1) How does he develop serenity and insight coupled together in the sense of supporting-object?

When he abandons agitation, then his unification of cognizance and non-distraction are concentration with cessation as supporting object. When he abandons ignorance, then his insight in the sense of contemplation has cessation as its supporting object. Thus serenity and insight in the sense of supporting object have a single function (taste), are coupled together, and do not exceed each other. Hence it was said 'He develops serenity and insight coupled together in the sense of supporting object'.

He develops: There are four kinds of development: ... [repeat as in §2].

That is how he develops serenity and insight coupled together in the sense of supporting object.

276. (2) How does he develop serenity and insight coupled together in the sense of domain?

When he abandons agitation, then his unification of cognizance and non-distraction are concentration with cessation as its domain. When he abandons ignorance, then his insight in the sense of contemplation has cessation as its domain. Thus serenity and insight in the sense of domain have a single function (taste), are coupled [98] together, and do not exceed each other. Hence it was said 'He develops serenity and insight coupled together in the sense of domain'.

He develops: ...

277. (3) How does he develop serenity and insight coupled together in the sense of abandoning?

When he abandons defilements associated with agitation and [resultant] aggregates, then his unification of cognizance and non-distraction are concentration with cessation as its domain. When he abandons defilements associated with ignorance and [resultant] aggregates, then his insight in the sense of contemplation has cessation as its domain. Thus serenity and insight in the sense of abandoning have a single function (taste), are coupled together, and do not exceed each other. Hence it was said: 'He develops serenity and insight coupled together in the sense of abandoning'.

He develops: ...

278. (4) How does he develop serenity and insight coupled together in the sense of giving up?

When he gives up defilements associated with agitation and [resultant] aggregates, then his unification of cognizance and non-distraction are concentration with cessation as its domain. When he gives up defilements associated with ignorance and [resultant] aggregates, then his insight ... has cessation as its domain. Thus serenity and insight in the sense of giving up have a single function (taste), are coupled together, and do not exceed each other. Hence it was said 'He develops serenity and insight coupled together in the sense of giving up'.

He develops: ...

279. (5) How does he develop serenity and insight coupled together in the sense of emerging?

When he emerges from defilements associated with agitation and from [resultant] aggregates, then his unification of cognizance and non-distraction are concentration with cessation as its domain. When he emerges from defilements associated with agitation and from [resultant] aggregates, then his insight in the sense of contemplation has cessation as its domain. Thus serenity and insight in the sense of emerging have a single function (taste), are coupled together, and do not exceed each other. Hence it was said 'He develops serenity and insight coupled together in the sense of emerging'.

He develops: ...

280. (6) How does he develop serenity and insight coupled together in the sense of turning away?

When he turns away from defilements associated with agitation and from [resultant] aggregates, then his unification of cognizance and non-distraction are concentration with cessation as its domain. When he turns away from defilements associated with ignorance and from [resultant] aggregates, then his insight in the sense of contemplation has cessation as its domain. Thus serenity and insight in the sense of turning away have a single function (taste), are coupled together, and do not exceed each

other. Hence it was said 'He develops serenity and insight coupled together in the sense of turning away'.

He develops: ...

281. (7) How does he develop serenity and insight coupled together in the sense of the peaceful?

When he abandons agitation, then his unification of cognizance and non-distraction are peaceful concentration with cessation as its domain. When he abandons ignorance, [99] then insight in the sense of contemplation is peaceful, having cessation as its domain. Thus serenity and insight in the sense of the peaceful ... said 'He develops serenity and insight coupled together in the sense of the peaceful'.

He develops: ...

282. (8) How does he develop serenity and insight coupled together in the sense of the sublime?

When he abandons agitation, then his unification of cognizance and non-distraction are sublime concentration with cessation as its domain. When he abandons ignorance, then his insight in the sense of contemplation is sublime, having cessation as its domain. Thus serenity and insight in the sense of the sublime ... said 'He develops serenity and insight coupled together in the sense of the sublime'.

He develops: ...

283. (9) How does he develop serenity and insight coupled together in the sense of liberation?

When he abandons agitation, then his unification of cognizance and non-distraction are liberated concentration with cessation as its domain. When he abandons ignorance, then his insight in the sense of contemplation is liberated, having cessation as its domain. Thus serenity and insight in the sense of liberation ... said 'He develops serenity and insight coupled together in the sense of liberation'.

He develops: ...

284. (10) How does he develop serenity and insight coupled together in the sense of cankerlessness?

When he abandons agitation, then his unification of cognizance and non-distraction are concentration free from the canker of sense-desire and with cessation as its domain. When he abandons ignorance, then his insight in the sense of contemplation is free from the canker of ignorance, having cessation as its domain. Thus serenity and insight in the sense of freedom from cankers ... said 'He develops serenity and insight coupled together in the sense of cankerlessness'.

He develops: ...

285. (11) How does he develop serenity and insight coupled together in the sense of crossing over?

When he crosses over from defilements associated with agitation and from [resultant] aggregates, then his unification of cognizance and non-distraction are concentration with cessation as its domain. When he crosses over from defilements associated with ignorance and from [resultant] aggregates, then his insight in the sense of contemplation has cessation as its domain. Thus serenity and insight in the sense of crossing-over ... said 'He develops serenity and insight coupled together in the sense of crossing over'.

He develops: ...

286. (12) How does he develop serenity and insight coupled together in the sense of the signless? [100]

When he abandons agitation, then his unification of cognizance and non-distraction are concentration free from all signs with cessation as its domain. When he abandons ignorance, then his insight in the sense of contemplation is free from all signs, having cessation as its domain. Thus serenity and insight in the sense of the signless ... said 'He develops serenity and insight coupled together in the sense of the signless'.

He develops: ...

287. (13) How does he develop serenity and insight coupled together in the sense of the desireless?

When he abandons agitation, then his unification of cognizance and non-distraction are concentration free from all desires with cessation as its domain. When he abandons ignorance, then his insight in the sense of contemplation is free from all desires, having cessation as its domain. Thus serenity and insight in the sense of the desireless ... said 'He develops serenity and insight coupled together in the sense of the desireless'.

He develops: ...

288. (14) How does he develop serenity and insight coupled together in the sense of the void?

When he abandons agitation, then his unification of cognizance and non-distraction are concentration void of all misinterpretations with cessation as its domain. When he abandons ignorance, then his insight in the sense of contemplation is void of all misinterpretations, having cessation as its domain. Thus serenity and insight in the sense of the void ... said 'He develops serenity and insight coupled together in the sense of the void'.

He develops: ...[3]

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289. How is his mind agitated by overestimation of ideas [manifested in contemplation]?

While he is giving attention as impermanent, *illumination* arises in him. He adverts to the illumination thus [101] 'illumination is a [Noble One's] idea'. The distraction due to that is agitation. When his mind is thus agitated by overestimation, he does not correctly understand appearance as impermanent, he does not correctly understand appearance as painful, he does not correctly understand appearance as not self. Hence it was said 'His mind is agitated by overestimation of ideas [manifested in contemplation]. There is [later] an occasion when[1] his cognizance is internally composed again, resettled, restored to singleness, and reconcentrated. Then the path is produced in him ... '

How is the path produced? ... [repeat as in §2] ... That is how the path is produced.

... [repeat as in §2] ...

That is how the fetters are abandoned and the underlying tendencies are exterminated.

290. While he is giving attention as impermanent, *knowledge* arises in him.

291. While he is giving attention as impermanent, *happiness* arises ...

292. While he is giving attention as impermanent, *tranquillity* arises ...

293. While he is giving attention as impermanent, *pleasure* arises ...

294. While he is giving attention as impermanent, *resolution* arises ...

295. While he is giving attention as impermanent, *exertion* arises ...

296. While he is giving ... *establishment* arises ... *equanimity* arises ...

297. While he is giving attention as impermanent, *attachment* arises in him. He adverts to the attachment thus 'Attachment is a [Noble One's] idea'. The distraction due to that is agitation. When his mind is thus agitated by overestimation, he does not correctly understand appearance as impermanent, he does not correctly understand appearance as painful, he does not correctly understand appearance as not self. Hence it was said 'His mind is agitated by overestimation of ideas [manifested in contemplation]. There is [later] an occasion when his cognizance is internally composed again, resettled, restored to singleness, and reconcentrated. Then the path is produced in him ...'

How is the path produced? ... That is how the path is produced.

...

That is how the fetters are abandoned and the underlying tendencies are exterminated.

298–306. While he is giving attention as painful, ... [repeat §§289–97 substituting *painful* for *impermanent*] ...

307–15. While he is giving attention as not self, ... [repeat §§289–97 substituting *not self* for *impermanent*] ... [102] ...

That is how the fetters are abandoned and the underlying tendencies are exterminated.

316–42. While he is giving attention to *materiality* as impermanent, ... as painful, ... as not self ...

343–5714. While he is giving attention to *feeling* as impermanent, ... as painful, ... as not self, ... [and so on in the case of each of the 201 ideas listed in Tr. I §5 up to] ...

5715–42. While he is giving attention to *ageing-and-death* as impermanent, ... as painful, ... as not self, ...

That is how the fetters are abandoned and the underlying tendencies are exterminated.

That is how his mind is agitated by overestimation of ideas [manifested in contemplation].

5743. He wavers about illumination,
And knowledge, rapturous-happiness,
About the tranquilness, the pleasure
Whereon his cognizance becomes confused;
He wavers about the resolution,
Exertion, and establishment,
Adverting-equanimity
And equanimity, and attachment.
But when he comes to scrutinize
And understand these ten ideas,
He treats with skill such agitation
And comes no more to be confused.
Now if distracted and defiled,[4]
Cognizance's development recedes; [103]
And if[4] distracted and defiled,
Development diminishes.
But purified and undefiled,
Development does not diminish;
If undistracted, undefiled,
Development will not recede.
So he whose cognizance is not distracted
With respect to these ten ideas
Can understand in these four ways
Cognizance's distraction and non-distraction.

The Treatise on Coupling.

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Notes

[1] Here and in all instances (i.e. at A ii 156, and this Tr. below at §289) the reading should be *dhammuddhaccaviggahitamānaso. Hoti āvuso so samayo* ... Cf. M iii 289.

[2] Cf. M iii 112,

[3] Whereas the explanations of the two preceding sutta paragraphs deal with the period before the manifestation of the path, the explanation of the third Sutta paragraph deals only with the path moment (PsA 587 PTS edn.). <As Mahānāma notes, p. 588, Nos. 15 and 16 below, as well as the final 'coupling', are included in each one of Nos. 1–14 and therefore have no separate expositions after §288.>

[4] Read *Vikkhipati c'eva kilissati ca*, and on p. 103 l. 1 likewise.

[*TREATISE XII. — ON ACTUALITIES*]

1. [104] 'Bhikkhus, these four things are such (real), not unsuch (unreal), not otherwise. What four? Bhikkhus, 'This is suffering' is a thing that is such, not unsuch, not otherwise. 'This is the origin of suffering' is a thing that is such, not unsuch, not otherwise. 'This is the cessation of suffering' is a thing that is such, not unsuch, not otherwise. 'This is the way leading to the cessation of suffering' is a thing that is such, not unsuch, not otherwise. These four things are such, not unsuch, not otherwise'. (S v 430)

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2. How is suffering an actuality in the sense of suchness (reality)? Suffering has four meanings of suffering, which are such, not unsuch, not otherwise: Suffering has the meaning of oppression, meaning of being formed, meaning of burning up (torment), and meaning of change. Suffering has these four meanings of suffering, which are such, not unsuch, not otherwise. That is how suffering is an actuality in the sense of suchness.

3. How is origin an actuality in the sense of suchness? Origin has four meanings of origin, which are such, not unsuch, not otherwise: Origin has the meaning of accumulation, meaning of source, meaning of bondage, meaning of impediment. Origin has these four meanings of origin, which are such, not unsuch, not otherwise. That is how origin is an actuality in the sense of suchness.

4. How is cessation an actuality in the sense of suchness? Cessation has four meanings of cessation, which are such, not unsuch, not otherwise: [105] Cessation has the meaning of escape, meaning of seclusion, meaning of being unformed, meaning of deathlessness. Cessation has these four meanings of cessation, which are such, not unsuch, not otherwise. That is how cessation is an actuality in the sense of suchness.

5. How is the path an actuality in the sense of suchness? The path has four meanings of path, which are such, not unsuch, not otherwise: The path has the meaning of outlet, meaning of cause, meaning of seeing, meaning of dominance. The path has these four meanings of path, which are such, not unsuch, not otherwise. That is how the path is an actuality in the sense of suchness.

6. In how many aspects do the four actualities have a single penetration? The four actualities have a single penetration in four aspects: in the sense of suchness (reality), in the sense of not self, in the sense of actuality, in the sense of penetration. The four actualities in these four aspects are

included as one. What is included as one is unity. Unity is penetrated by a single knowledge. Thus the four actualities have a single penetration.

7. How is there a single penetration of the four actualities in the sense of suchness (reality)? The four actualities have a single penetration in the sense of suchness in four aspects: suffering has the meaning of suffering as its meaning of suchness, origin has the meaning of origin as its meaning of suchness, cessation has the meaning of cessation as its meaning of suchness, the path has the meaning of path as its meaning of suchness. The four actualities in these four aspects are included as one. What is included as one is unity. Unity is penetrated by a single knowledge. Thus the four actualities have a single penetration.

8. How is there a single penetration of the four actualities in the sense of not self? The four actualities have a single penetration in the sense of not self in four aspects: Suffering has the meaning of suffering as its meaning of not self, origin has the meaning of origin as its meaning of not self, cessation has the meaning of cessation as its meaning of not self, the path has the meaning of path as its meaning of not self. The four actualities in these four aspects are included as one ... a single penetration.

9. How is there a single penetration of the four actualities in the sense of actuality? The four actualities have a single penetration in the sense of actuality in four aspects: Suffering has the meaning of suffering as its meaning of actuality, ... the path has the meaning of path as its meaning of actuality. The four actualities in these four aspects are included as one ... a single penetration. [106]

10. How is there a single penetration of the four actualities in the sense of penetration? The four actualities have a single penetration in the sense of penetration in four aspects: Suffering has the meaning of suffering as its meaning of penetration, ... the path has the meaning of path as its meaning of penetration. The four actualities in these four aspects are included as one ... a single penetration.

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11. How is there a single penetration of the four actualities? What is impermanent is painful; what is impermanent and painful is not self; what is impermanent and painful and not self is such (real); what is impermanent and painful and not self and such (real) is actuality; what is impermanent and painful and not self and such (real) and actuality is included as one. What is included as one is unity. Unity is penetrated by a single knowledge Thus the four actualities have a single penetration.

12. In how many aspects is there single penetration of the four actualities?

There is single penetration of the four actualities in nine aspects: in the sense of suchness (reality), in the sense of not self, in the sense of actuality, in the sense of penetration, in the sense of direct knowledge, in the sense of full understanding, in the sense of abandoning, in the sense of development, in the sense of realization. The four actualities in these nine aspects are included as one. What is included as one is unity. Unity is penetrated by a single knowledge. Thus the four actualities have a single penetration.

13. How is there single penetration of the four actualities in the sense of suchness (reality)? There is single penetration of the four actualities in the sense of suchness in nine aspects: Suffering has the meaning of suffering as its meaning of suchness, origin has the meaning of origin as its meaning of suchness, cessation has the meaning of cessation as its meaning of suchness, the path has the meaning of path as its meaning of suchness, direct knowledge has the meaning of direct knowledge as its meaning of suchness, full understanding has the meaning of full understanding as its meaning of suchness, abandoning has the meaning of abandoning as its meaning of suchness, development has the meaning of development as its meaning of suchness, realization has the meaning of realization as its meaning of suchness. The four actualities in these nine aspects are included as one. What is included as one is unity. Unity is penetrated by a single knowledge. Thus the four actualities have a single penetration. [107]

14. How is there single penetration of the four actualities in the sense of not self? There is ... [as in §13]

15. How is there single penetration of the four actualities in the sense of actuality? There is ...

16. How is there single penetration of the four actualities in the sense of penetration? There is ...

17. In how many aspects is there single penetration of the four actualities? There is single penetration of the four actualities in twelve aspects: in the sense of suchness, in the sense of not self, in the sense of actuality, in the sense of penetration, in the sense of directly knowing, in the sense of fully understanding, in the sense of idea, in the sense of principle;[1] in the sense of what-is-known, in the sense of realization, in the sense of sounding, in the sense of convergence. The four actualities in these twelve aspects are included as one. What is included as one is unity. Unity is penetrated by a single knowledge. Thus the four actualities have a single penetration.

18. How is there single penetration of the four actualities in the sense of suchness (trueness)? There is single penetration of the four actualities in the sense of suchness in sixteen aspects: suffering has the meaning of

oppressing, meaning of being formed, meaning of burning up (torment), meaning of change, as its meaning of suchness; origin has the meaning of accumulation, meaning of source, meaning of bondage, meaning of impediment, as its meaning of suchness; cessation has the meaning of escape, meaning of seclusion, meaning of being not formed, meaning of deathlessness, as its meaning of suchness; the path has the meaning of outlet, meaning of cause, meaning of seeing, meaning of dominance, as its meaning of suchness. The four actualities in these sixteen aspects are included as one. What is included as one is unity. Unity is penetrated by a single knowledge. Thus the four actualities have a single penetration. [108]

19. How is there single penetration of the four actualities in the sense of not self? There is ...

20. ... in the sense of *actuality* ...
21. ... in the sense of *penetration* ...
22. ... in the sense of *directly knowing* ...
23. ... in the sense of *fully understanding* ...
24. ... in the sense of *idea* ...
25. ... in the sense of *principle* ...
26. ... in the sense of *what-is-known* ...
27. ... in the sense of *realization* ...
28. ... in the sense of *sounding* ...
29. ... in the sense of *convergence* ...

*

30. How many characteristics have the actualities? The actualities have two characteristics: the characteristic of the formed and the characteristic of the unformed. The actualities have these two characteristics.

31. How many characteristics have the actualities? The actualities have six characteristics: Of the formed actualities their arising is made known, their fall is made known, and their alteration when present is made known; of the unformed actuality no arising is made known, no fall is made known, and no alteration when present is made known. The actualities have these six characteristics.

32. How many characteristics have the actualities? The actualities have twelve characteristics: Of the actuality of suffering its arising is made known, its fall is made known, and its alteration when present is made known; of the actuality of origin its arising is made known, its fall is made known, and its alteration when present is made known; of the actuality of the path its arising is made known, its fall is made known, and its alteration when present is made known; of the actuality of cessation no arising is made known, no fall is made known, and no alteration when present is made known. The actualities have these twelve characteristics.

33. Of the four actualities how many are profitable, how many are unprofitable, and how many are indeterminate? The actuality of origin is unprofitable, the actuality of the path [109] is profitable, the actuality of cessation is indeterminate, and the actuality of suffering may be profitable or unprofitable or indeterminate.

34. *May be*: how may be? Since the actuality of suffering is unprofitable and the actuality of origin is unprofitable, thus in the sense of unprofitable, two actualities are included by one actuality and one actuality is included by two actualities. Since the actuality of suffering is profitable and the actuality of the path is profitable, thus in the sense of profitable two actualities are included by one actuality and one actuality is included by two actualities. Since the actuality of suffering is indeterminate and the actuality of cessation is indeterminate, thus in the sense of indeterminate two actualities are included by one actuality and one actuality is included by two actualities. Thus three actualities may be included by one actuality and one actuality may be included by three actualities, figuratively according to the instance [given].

* * *

35. 'Bhikkhus, before my enlightenment, while I was still only an unenlightened Bodhisatta, I thought 'In the case of materiality what is the attraction, what is the danger, what is the escape? In the case of feeling what is the attraction, what is the danger, what is the escape? In the case of perception, what is the attraction, what is the danger, what is the escape? In the case of formations what is the attraction, what is the danger, what is the escape? In the case of consciousness what is the attraction, what is the danger, what is the escape?'

'I thought 'In the case of materiality it is the pleasure and joy that arise dependent on materiality that are the attraction; that materiality is impermanent, painful and subject to change is the danger; the removal of zeal and greed, the abandoning of zeal and greed, for materiality is the escape. In the case of feeling ... In the case of perception ... In the case of formations ... In the case of consciousness it is the pleasure and joy that arise ... the abandoning of zeal and greed, for consciousness is the escape.

'So long as in the case of these five aggregates [as objects] of clinging I did not directly know the attraction as attraction and the danger as danger and the escape as escape correctly, so [110] long did I not declare to have discovered the supreme full-enlightenment in the world with its deities, its Māras and its Brahmā Gods, in this generation with its ascetics and brahmans, its princes and men. But as soon as in the case of these five aggregates [as objects] of clinging I did directly know the attraction as

attraction and the danger as danger and the escape as escape correctly, then I declared to have discovered the supreme full-enlightenment in the world with its deities, its Māras and its Brahmā Gods, in this generation with its ascetics and brahmans, its princes and men. And the knowledge and the seeing was in me: 'My will's deliverance is unassailable, this is the last birth, there is no renewal of being now'' (S iii 26)

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36. The penetration by abandoning thus 'In the case of materiality it is the pleasure and joy that arise dependent on materiality that are the attraction' is [knowledge of] the actuality of origin. The penetration by full understanding thus 'In the case of materiality that materiality is impermanent, painful and subject to change is the danger' is [knowledge of] the actuality of suffering. The penetration by realization thus 'In the case of materiality the removal of zeal and greed, the abandoning of zeal and greed, for materiality is the escape' is [knowledge of] the actuality of cessation. The penetration by development consisting in the view, thought, speaking, acting, living, effort, mindfulness, and concentration, in these three instances [of origin, suffering and cessation] is [knowledge of] the actuality of the path.

The penetration by abandoning thus 'In the case of feeling ...

... 'In the case of perception ...

... 'In the case of formations ...

... 'In the case of consciousness ...

37. *Actuality*: actuality in how many aspects? Actuality in three aspects: [111] in the sense of search, in the sense of embracing, in the sense of penetration.

38. What is actuality in the sense of search? [etc.]

'Ageing-and-death has what for its source, has what for its origin, is born from what, is produced by what?': this is actuality in the sense of search. 'Ageing-and-death has birth for its source, has birth for its origin, is born from birth, is produced by birth': this is actuality in the sense of embracing. He understands ageing-and-death and its origin and its cessation and the way leading to its cessation: this is actuality in the sense of penetration.

'Birth has what for its source, ... is produced by what?': this is actuality in the sense of search. 'Birth has being for its source, ... is produced by being': this is actuality in the sense of embracing. He understands birth and its origin and its cessation and the way leading to its cessation: this is actuality in the sense of penetration.

'Being has what for its source, ... is produced by what?': this is actuality in the sense of search. 'Being has clinging for its source, ... is produced by

clinging': this is actuality in the sense of embracing. He understands being and its origin and its cessation and the way leading to its cessation: this is actuality in the sense of penetration.

'Clinging has what for its source, ... is produced by what?': this is actuality in the sense of search. 'Clinging has craving for its source, ... is produced by craving': this is actuality in the sense of embracing. He understands clinging and its origin and its cessation and the way leading to its cessation: this is actuality in the sense of penetration.

'Craving has what for its source, ... is produced by what?': this is actuality in the sense of search. 'Craving has feeling for its source, ... is produced by feeling': this is actuality in the sense of embracing. He understands craving and its origin and its cessation and the way leading to its cessation: this is actuality in the sense of penetration. [112]

'Feeling has what for its source, ... is produced by what?': this is actuality in the sense of search. 'Feeling has contact for its source, ... is produced by contact': this is actuality in the sense of embracing. He understands feeling and its origin and its cessation and the way leading to its cessation: this is actuality in the sense of penetration.

'Contact has what for its source, ... is produced by what?': this is actuality in the sense of search. 'Contact has the sixfold base for its source, ... is produced by the sixfold base': this is actuality in the sense of embracing. He understands contact and its origin and its cessation and the way leading to its cessation: this is actuality in the sense of penetration.

'The sixfold base has what for its source, ... is produced by what?': this is actuality in the sense of search. 'The sixfold base has mentality-materiality for its source, ... is produced by mentality-materiality': this is actuality in the sense of embracing. He understands the sixfold base and its origin and its cessation and the way leading to its cessation: this is actuality in the sense of penetration.

'Mentality-materiality has what for its source, ... is produced by what?': this is actuality in the sense of search. 'Mentality-materiality has consciousness for its source, ... is produced by consciousness': this is actuality in the sense of embracing. He understands mentality-materiality and its origin and its cessation and the way leading to its cessation: this is actuality in the sense of penetration.

'Consciousness has what for its source, ... is produced by what?': this is actuality in the sense of search. 'Consciousness has formations for its source, ... is produced by formations': this is actuality in the sense of embracing. He understands consciousness and its origin and its cessation and the way leading to its cessation: this is actuality in the sense of penetration. [113]

'Formations have what as their source, ... are produced by what?': this is actuality in the sense of search. 'Formations have ignorance for their source, ... are produced by ignorance': this is actuality in the sense of embracing. He understands formations and their origin and their cessation and the way leading to their cessation: this is actuality in the sense of penetration.

39. Ageing-and-death is the actuality of suffering, birth is the actuality of origin, the escape from both is the actuality of cessation, the act of understanding cessation is the actuality of the path.

Birth is the actuality of suffering, being is the actuality of origin, the escape from both is the actuality of cessation, the act of understanding cessation is the actuality of the path.

Being is the actuality of suffering, clinging is the actuality of origin, the escape from both ...

Clinging is the actuality of suffering, craving is the actuality of origin, ...

Craving is the actuality of suffering, feeling is the actuality of origin, ...

Feeling is the actuality of suffering, contact is the actuality of origin, ...

Contact is the actuality of suffering, the sixfold base is the actuality of origin, ...

The sixfold base is the actuality of suffering, mentality-materiality is the actuality of origin, ...

Mentality-materiality is the actuality of suffering, consciousness is the actuality of origin ...

Consciousness is the actuality of suffering, formations are the actuality of origin, ...

Formations are the actuality of suffering, ignorance is the actuality of origin, the escape from both is the actuality of cessation, the act of understanding cessation is the actuality of the path.

40. Ageing-and-death is the actuality of suffering, birth may be the actuality of suffering or may be the actuality of origin, the escape from both is the actuality of cessation, the act of understanding cessation is the actuality of the path.

Birth is the actuality of suffering, [114] being may be the actuality of suffering or may be the actuality of origin, the escape from both is the actuality of cessation, the act of understanding cessation is the actuality of the path.

...

Formations are the actuality of suffering, ignorance may be the actuality of suffering or may be the actuality of origin, the escape from both is the actuality of cessation, the act of understanding cessation is the actuality of the path.

Treatise on the Actualities

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Recitation Section

Note

[1] PTS text vol ii, p. 107, l. 17 instead of *tathaṭṭhena* read *dhātaṭṭhena* (see Tr. 1, §35 and comy.). Similarly at PTS text vol. ii, p. 108 l. 3.

[*TREATISE XIII. — ON ENLIGHTENMENT FACTORS*]

1. [115] 'Bhikkhus, there are these seven enlightenment factors. What seven? They are the mindfulness enlightenment factor, the investigation-of-ideas enlightenment factor, the energy enlightenment factor, the happiness enlightenment factor, the tranquillity enlightenment factor, the concentration enlightenment factor, and the equanimity enlightenment factor. These are the seven enlightenment factors' (See S v 77).

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2. *Enlightenment factors*: in what sense enlightenment factors?

They conduce to enlightenment, thus they are enlightenment factors. They are enlightened,[1] thus they are enlightenment factors. They are further enlightened, ... They are still further enlightened, ... They are fully enlightened, thus they are enlightenment factors. They are enlightenment factors in the sense of being enlightened. They are enlightenment factors in the sense of being further enlightened ... in the sense of being still further enlightened ... in the sense of being fully enlightened. They enlighten, thus they are enlightenment factors. They further enlighten, ... They still further enlighten, ... They fully enlighten, thus they are enlightenment factors. They are enlightenment factors in the sense of enlightening. They are enlightenment factors in the sense of further enlightening ... in the sense of still further enlightening ... in the sense of fully enlightening. They are enlightenment factors in the sense of partaking of enlightenment[2] ... in the sense of partaking of further enlightenment ... in the sense of partaking of still further enlightenment ... In the sense of partaking of full enlightenment. They are enlightenment factors in the sense of attaining the state of being enlightened ... in the sense of obtaining the state of being enlightened ... in the sense of prehending the state of being enlightened ... in the sense of apprehending the state of being enlightened ... in the sense of compassing the state of being enlightened. They are enlightenment factors in the sense of encompassing the state of being enlightened.

3. They are enlightenment factors in the sense of roots.[3] They are enlightenment factors in the sense of behaviour of roots ... in the sense of embracing of roots ... in the sense of equipment of roots ... in the sense of perfection of roots ... [116] in the sense of ripening of roots ... in the sense of discrimination of roots ... in the sense of reaching discrimination of roots ... in the sense of mastery in discrimination of roots ... in the sense of having reached mastery in discrimination of roots.

4. They are enlightenment factors in the sense of cause. They are enlightenment factors in the sense of behaviour of causes ... in the sense of embracing of causes ... in the sense of equipment of causes ... in the sense of perfection of causes ... in the sense of ripening of causes ... in the sense of discrimination of causes ... in the sense of reaching discrimination of causes ... in the sense of mastery in discrimination of causes ... in the sense of having reached mastery in discrimination of causes.
5. They are enlightenment factors in the sense of condition. They are enlightenment factors in the sense of behaviour of conditions ... in the sense of embracing of conditions ... in the sense of equipment of conditions ... in the sense of perfection of conditions ... in the sense of ripening of conditions ... in the sense of discrimination of conditions ... in the sense of reaching discrimination of conditions ... in the sense of mastery in discrimination of conditions ... in the sense of having reached mastery in discrimination of conditions.
6. They are enlightenment factors in the sense of purification. They are enlightenment factors in the sense of behaviour of purification ... in the sense of embracing of purification ... in the sense of equipment of purification ... in the sense of perfection of purification ... in the sense of ripening of purification ... in the sense of discrimination of purification ... in the sense of reaching discrimination of purification ... in the sense of mastery in discrimination of purification ... in the sense of having reached mastery in discrimination of purification.
7. They are enlightenment factors in the sense of blamelessness. They are enlightenment factors in the sense of behaviour of blamelessness ... in the sense of embracing of blamelessness ... in the sense of perfection of blamelessness ... in the sense of ripening of blamelessness ... in the sense of discrimination of blamelessness ... in the sense of reaching to discrimination of blamelessness ... in the sense of mastery in discrimination of blamelessness ... in the sense of having reached mastery in discrimination of blamelessness.
8. They are enlightenment factors in the sense of renunciation. They are enlightenment factors in the sense of behaviour of renunciation ... in the sense of embracing of renunciation ... in the sense of equipment of renunciation ... in the sense of perfection of renunciation ... in the sense of ripening of renunciation ... in the sense of discrimination of renunciation ... in the sense of reaching discrimination of renunciation ... in the sense of mastery in discrimination of renunciation ... in the sense of having reached mastery in discrimination of renunciation.
9. They are enlightenment factors in the sense of deliverance. They are enlightenment factors in the sense of behaviour of deliverance ... in the

sense of embracing of deliverance ... in the sense of equipment of deliverance ... in the sense of perfection of [117] deliverance ... in the sense of ripening of deliverance ... in the sense of discrimination of deliverance ... in the sense of reaching discrimination of deliverance ... in the sense of mastery in discrimination of deliverance ... in the sense of having reached mastery in discrimination of deliverance.

10. They are enlightenment factors in the sense of cankerlessness. They are enlightenment factors in the sense of behaviour of cankerlessness ... in the sense of embracing of cankerlessness ... in the sense of equipment of cankerlessness ... in the sense of perfection of cankerlessness ... in the sense of ripening of cankerlessness ... in the sense of discrimination of cankerlessness ... in the sense of reaching discrimination of cankerlessness ... in the sense of mastery in discrimination of cankerlessness ... in the sense of having reached mastery in discrimination of cankerlessness.

11. They are enlightenment factors in the sense of seclusion ... They are enlightenment factors in the sense of behaviour of seclusion ... in the sense of embracing of seclusion ... in the sense of equipment of seclusion ... in the sense of perfection of seclusion ... in the sense of ripening of seclusion ... in the sense of discrimination of seclusion ... in the sense of reaching discrimination of seclusion ... in the sense of mastery in discrimination of seclusion ... in the sense of having reached mastery in discrimination of seclusion.

12. They are enlightenment factors in the sense of relinquishment. They are enlightenment factors in the sense of behaviour of relinquishment ... in the sense of embracing of relinquishment ... in the sense of equipment of relinquishment ... in the sense of perfection of relinquishment ... in the sense of ripening of relinquishment ... in the sense of discrimination of relinquishment ... in the sense of reaching discrimination of relinquishment ... in the sense of mastery in discrimination of relinquishment ... in the sense of having reached mastery in discrimination of relinquishment.

13. They are enlightened in the meaning of root, thus they are enlightenment factors. They are enlightened in the meaning of cause, thus they are enlightenment factors. They are enlightened in the meaning of condition ... in the meaning of purification ... in the meaning of blamelessness ... in the meaning of renunciation ... in the meaning of deliverance ... [118] in the meaning of cankerlessness ... in the meaning of seclusion ... in the meaning of relinquishment, thus they are enlightenment factors.

14. They are enlightened in the meaning of the behaviour of roots, thus they are enlightenment factors. They are enlightened in the meaning of the behaviour of causes, thus they are enlightenment factors. They are enlightened in the meaning of the behaviour of conditions ... in the

meaning of the behaviour of purification ... in the meaning of the behaviour of blamelessness ... in the meaning of the behaviour of renunciation ... in the meaning of the behaviour of deliverance ... in the meaning of the behaviour of cankerlessness ... in the meaning of the behaviour of seclusion ... in the meaning of the behaviour of relinquishment, thus they are enlightenment factors.

15. They are enlightened in the meaning of the embracing of root, thus they are enlightenment factors ... [complete by combining *embracing* with *cause*, *condition*, etc., up to relinquishment]

16. They are enlightened in the meaning of the equipment of root; thus they are enlightenment factors ... [complete by combining *equipment* with *cause*, etc.]

17. They are enlightened in the meaning of the perfection of root, thus they are enlightenment factors ... [complete by combining *perfection* with *cause*, etc.]

18. They are enlightened in the meaning of the ripening of root, thus they are enlightenment factors ... [complete by combining *ripening* with *cause*, etc.]

19. They are enlightened in the meaning of the discrimination of roots, thus they are enlightenment factors ... [complete by combining *discrimination* with *cause*, etc.]

20. They are enlightened in the meaning of bringing[3a] to discrimination of roots, thus they are enlightenment factors ... [complete by combining *bringing to discrimination* with *cause*, etc., up to] ... They are enlightened in the meaning of bringing to discrimination of relinquishment, thus they are enlightenment factors.

21. They are enlightened in the meaning of developing mastery in discrimination of roots, thus they are enlightenment factors ... [complete by combining *developing mastery in discrimination* with *cause*, etc., up to] ... They are enlightened in the meaning of developing mastery in discrimination of relinquishment, thus they are enlightenment factors.

22. They are enlightened in the meaning of reaching mastery in discrimination of roots, thus they are enlightenment factors ... [complete by combining *reaching mastery in discrimination* with *cause*, etc., up to] ... They are enlightened in the meaning of reaching mastery in discrimination of relinquishment, thus they are enlightenment factors.

23. They are enlightened in the meaning of embracing,[4] thus they are enlightenment factors. They are enlightened in the meaning of equipment, thus they are enlightenment factors. They are enlightened in the meaning of perfection ... in the meaning of unification... in the meaning of non-distraction... in the meaning of exertion ... in the meaning of non-

dissipation ... non-commotion ... non-perturbation ... They are enlightened in the meaning of <steadiness of — I §23> cognizance by establishing in unity, thus they are enlightenment factors. They are enlightened in the meaning of supporting-object ... in the meaning of domain ... [119] in the meaning of abandoning ... of giving up ... of emerging ... of turning away ... of the peaceful ... of the sublime ... of liberation ... of cankerlessness ... of crossing over ... of the signless ... of the desireless[5] ... of the void ... of single function (taste) ... of non-excess ... of coupling ... of outlet ... of cause ... of seeing ... They are enlightened in the meaning of dominance, thus they are enlightenment factors.

24. They are enlightened in non-distraction as the meaning of serenity, thus they are enlightenment factors. They are enlightened in contemplation as the meaning of insight ... in single function (taste) as the meaning of serenity and insight ... They are enlightened in non-excess as the meaning of coupling, thus they are enlightenment factors.

25. They are enlightened in undertaking as the meaning of training, thus they are enlightenment factors. They are enlightened in domain as the meaning of supporting-object ... They are enlightened in the state of exertion as the meaning of idle cognizance, ... They are enlightened in the state of curbing as the meaning of agitated cognizance, ... They are enlightened in the state of being looked on at with equanimity as the meaning of cognizance purified in both ways, thus they are enlightenment factors. They are enlightened in achieving distinction as a meaning, ... They are enlightened in penetrating higher as a meaning, ... They are enlightened in convergence upon actuality as a meaning, ... They are enlightened in causing establishment in cessation as a meaning, thus they are enlightenment factors.

26. They are enlightened in resolution as the meaning of the faith faculty, thus they are enlightenment factors. They are enlightened in ... [and so on with the rest of the five faculties — see Tr. I §26].

They are enlightened in unshakability by non-faith as the meaning of the faith power. They ... [and so on with the rest of the five powers].

They are enlightened in establishment as the meaning of the mindfulness enlightenment factor, thus they are enlightenment factors. They ... [and so on with the rest of the seven enlightenment factors]. [120]

They are enlightened in seeing as the meaning of right view, thus they are enlightenment factors. They ... [and so on with the rest of the eight path factors].

They are enlightened in dominance as the meaning of the faculties, thus they are enlightenment factors. They ... [and so on as in Tr. I §26] They are enlightened in suchness (reality) as the meaning of the actualities, thus they are enlightenment factors.

27. They are enlightened in tranquillizing as the meaning of the [four] tasks, thus they are enlightenment factors. They are enlightened in realization as the meaning of the [four] fruitions as a meaning, thus they are enlightenment factors. They are enlightened in the act-of-understanding as the meaning of understanding, thus they are enlightenment factors.[6]
28. They are enlightened in directing-onto as the meaning of applied-thought, thus they are enlightenment factors. They ... [and so on as in Tr. I §28 up to] ... They are enlightened in unification as the meaning of [concentrated] cognizance, thus they are enlightenment factors.
29. They are enlightened in adverting as a meaning, thus they are enlightenment factors. They ... [and so on as in Tr. I §29 up to] ... They are enlightened in singleness as a meaning, thus they are enlightenment factors.

They are enlightened in what-is-known as the meaning of direct knowledge, thus they are enlightenment factors. They ... [and so on as in Tr. I §29 up to] ... [121] They are enlightened in the state of not being formed as the meaning of the unformed, thus they are enlightenment factors.
30. They are enlightened in cognizance as a meaning, thus they are enlightenment factors. They ... [and so on as in Tr. I §30 up to] ... They are enlightened in escape of cognizance as a meaning, thus they are enlightenment factors.
31. They are enlightened in adverting in unity as a meaning, thus they are enlightenment factors. They are enlightened in cognizing in unity as a meaning, thus they are enlightenment factors. They are enlightened in the act-of-understanding in unity as a meaning, ... in perceiving in unity as a meaning, ... in singleness in unity as a meaning, ... [in anchoring in unity as a meaning,[7] ...] in entering-into (launching-out-into) unity as a meaning, ... in having confidence in unity as a meaning, ... in becoming composed as a meaning, ... in being liberated in unity as a meaning, ... in seeing that 'This is peaceful' in unity as a meaning, ... [122] [and so on as in Tr. I §31 up to] ... They are enlightened in full lighting in unity as a meaning, thus they are enlightenment factors.
32. They are enlightened in abandoning as a meaning, thus they are enlightenment factors. They are enlightened in cessation as a meaning, thus they are enlightenment factors.[8]

They are enlightened in explaining[9] as a meaning, thus they are enlightenment factors. They ... [and so on as in Tr. I §32 up to] ... [123] They are enlightened in behaviour governed by deliverance as a meaning, thus they are enlightenment factors.
33. They are enlightened in zeal as a meaning, thus they are enlightenment

factors. They ... [and so on as in Tr. I §33, up to] ... They are enlightened in seeing as a meaning of inquiry, thus they are enlightenment factors.

34. They are enlightened in oppression as a meaning of suffering, thus they are enlightenment factors. They are enlightened in the state of being formed as a meaning of suffering, ... in burning up (torment) as a meaning of suffering, ... [124] in change as a meaning of suffering, thus they are enlightenment factors.[10]

They are enlightened in accumulation as a meaning of origin, thus they are enlightenment factors. They are enlightened in source as a meaning of origin, ... in bondage as a meaning of origin, ... in impediment as a meaning of origin, thus they are enlightenment factors.

They are enlightened in escape as a meaning of cessation, thus they are enlightenment factors. They are enlightened in seclusion as a meaning of cessation, ... in the state of being unformed as a meaning of cessation, ... in deathlessness as a meaning of cessation, thus they are enlightenment factors.

They are enlightened in outlet as a meaning of path, thus they are enlightenment factors. They are enlightened in cause as a meaning of path, ... in seeing as a meaning of path, ... in dominance as a meaning of path, thus they are enlightenment factors.

35. They are enlightened in suchness (reality) as a meaning, thus they are enlightenment factors. They are enlightened in not-otherwise-ness as a meaning,[11] ... in not self as a meaning, ... [and so on as in Tr. I §35 up to] ... They are enlightened in convergence as a meaning, thus they are enlightenment factors.

36. They are enlightened in renunciation as a meaning, thus they are enlightenment factors. They ... [and so on with the rest of the opposites to the seven hindrances as in Tr. I §36].

37. They are enlightened in the first jhana, thus they are enlightenment factors. They ... [and so on with the rest of the four jhanas].

38. They are enlightened in the base consisting of boundless space, thus they are enlightenment factors. They ... [and so on with the rest of the four immaterial attainments].

39. They are enlightened in contemplation of impermanence, thus they are enlightenment factors, They ... [and so on with the rest of the eighteen principal insights].

40. They are enlightened in the stream-entry path, thus they are enlightenment factors.They are enlightened in the once-return path, ... in the non-return path, ... in the arahant path, thus they are enlightenment factors.

41. They are enlightened in the faith faculty through the meaning of

resolution, thus they are enlightenment factors. They ... [and so on with the rest of the five faculties].

They are enlightened in the faith power through its meaning of unshakability by non-faith, thus they are enlightenment factors. They ... [and so on with the rest of the five powers].

They are enlightened in the mindfulness enlightenment factor through its meaning of establishing, thus they are enlightenment factors. They ... [and so on with the rest of the seven enlightenment factors].

They are enlightened in right view through its meaning of seeing, thus they are enlightenment factors. They ... [and so on with the rest of the eight path factors]. [125]

They are enlightened in the faculties through their meaning of dominance, thus they are enlightenment factors. They ... [and so on as in Tr. I §41 up to] ... They are enlightened in the actualities through their meaning of suchness (reality), thus they are enlightenment factors.

42. They are enlightened in serenity through its meaning of non-distraction, thus they are enlightenment factors. They ... [and so on as in Tr. I §42 up to] ... They are enlightened in coupling through its meaning of non-excess, thus they are enlightenment factors.

They are enlightened in purification of virtue through its meaning of restraint, thus they are enlightenment factors. They ... [and so on as in Tr. I §42 up to] ... They are enlightened in knowledge of non-arising through its meaning of tranquillizing, thus they are enlightenment factors.

43. Through its meaning of root they are enlightened in zeal, thus they are enlightenment factors. Through ... [and so on as in Tr. I §43 up to] ... Through its meaning of ending they are enlightened in nibbana which merges in the deathless, thus they are enlightenment factors.

* * *

Source Sāvatthi (S v 70)

44. 'There the venerable Sāriputta addressed the bhikkhus thus: [12] 'Friends'. 'Friend' the bhikkhus replied. The venerable Sāriputta said this:

'Friends, there are these seven enlightenment factors. What seven? They are the mindfulness enlightenment factor, ... the equanimity enlightenment factor. These are the seven enlightenment factors.

'Of these seven enlightenment factors, in whichever I wish to abide in the morning, in that I abide in the morning; in whichever I wish to abide at noon, in that I abide at noon; in whichever I wish to abide in the evening, in that I abide in the evening. [126]

'If it occurs to me that there is the mindfulness enlightenment factor, it occurs to me that it is measureless, and it occurs to me that is well undertaken; and while it is remaining[13] I know that it remains; and if it falls away in me, I know that it falls away in me owing to specific conditionality. If it occurs to me that there is the investigation-of-ideas enlightenment factor ... the equanimity enlightenment factor, it occurs to me that it is measureless, and it occurs to me that it is well undertaken; and while it is remaining I know that it remains; and if it falls away in me, I know that it falls away in me owing to specific conditionality.

'Suppose a king or a king's minister had a chest full of cloths of many colours, then whichever pair of cloths he wished to put on in the morning, that he would put on in the morning; whichever pair of cloths he wished to put on at noon, that he would put on at noon; whichever pair of cloths he wished to put on in the evening, that he would put on in the evening: so too, of these seven enlightenment factors, in whichever I wish to abide in the morning, in that I abide in the morning; ... I know that it falls away in me owing to specific conditionality'' (S v 70).

45. How is there an enlightenment factor thus: '*If it occurs to me that there is the mindfulness enlightenment factor*'?

As long as cessation is established, so long is there an enlightenment factor thus: 'If it occurs to me that there is the mindfulness enlightenment factor'. Just as when an oil lamp is burning, as long as there is a flame, so long is there light, and as long as there is light, so long is there a flame: so too, as long as cessation is established, so long is there an enlightenment factor thus: 'If it occurs to me that there is the mindfulness enlightenment factor'. [127]

46. How is there an enlightenment factor thus: 'It occurs to me that it is measureless' ?

Defilements are bound up with [the limitation of] measure,[14] and so are all obsessions, and those formations that produce renewed being; cessation is measureless in the sense that it is immobile and in the sense that it is unformed. As long as cessation is established, so long is there an enlightenment factor thus: 'It occurs to me that it is measureless'.

47. How is there an enlightenment factor thus: '*It occurs to me that it is well undertaken* (brought to very sameness)'?

Defilements are unsame[15] and so are the obsessions, and those formations that produce renewed being; cessation is an idea of sameness in the sense that it is peaceful and in the sense that it is sublime. As long as cessation is established, so long is there an enlightenment factor thus: 'It occurs to me that it is well undertaken (brought to very sameness)'.

48. How is it that '*While it is remaining*[13] *I know that it remains; and*

if it falls away in me, I know that it falls away in me owing to specific conditionality'?

In how many aspects does the mindfulness enlightenment factor remain? In how many aspects does the mindfulness enlightenment factor fall away?

The mindfulness enlightenment factor remains in eight aspects; the mindfulness enlightenment factor falls away in eight aspects.

49. In what eight aspects does the mindfulness enlightenment factor remain?

The mindfulness enlightenment factor remains by non-arising being adverted to; the mindfulness enlightenment factor remains by arising not being adverted to ... by non-occurrence being adverted to ... by occurrence not being adverted to ... by the signless being adverted to ... by the sign not being adverted to ... by cessation being adverted to; the mindfulness enlightenment factor remains by formations not being adverted to.

The mindfulness enlightenment factor remains in these eight aspects.

50. In what eight aspects does the mindfulness enlightenment factor fall away?

The mindfulness enlightenment factor falls away by arising being adverted to. The mindfulness enlightenment factor falls away by non-arising not being adverted to ... by occurrence being adverted to ... by non-occurrence not being adverted to ... by the sign being adverted to ... by the signless not being adverted to ... by formations being adverted to. The mindfulness enlightenment factor falls away by cessation not being adverted to.

The mindfulness enlightenment factor falls away in these eight aspects. [128]

That is how it is that 'While it is remaining [13] I know that it remains; and if it falls away in me, I know that it falls away in me owing to specific conditionality'.

51–56. ... the investigation-of-ideas enlightenment factor ...

57–62. ... the energy enlightenment factor ...

63–68. ... the happiness enlightenment factor ...

69–74. ... the tranquillity enlightenment factor ...

75–80. ... the concentration enlightenment factor ...

81–86. How is there an enlightenment factor thus: '*If it occurs to me that there is the equanimity enlightenment factor*'?

As long as ...

...

The equanimity enlightenment factor falls away in these eight aspects.

That is how it is that 'While it is remaining [13] I know that it remains;

and if it falls away in me, I know that it falls away in me owing to specific conditionality'.

Treatise on Enlightenment factors.

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Notes

[1] See Tr. I §31.

[2] The rendering 'partaking of enlightenment' assumes a reading *bodhipakkhiya*; but the commentary reads *bodhapakkhiya* and explains that they 'take the part of one being enlightened' (PsA 429 S[e]).

[3] §§3–12 represent permutations in pairing two sets of terms: one set of ten terms, namely: 1. root, 2. cause, 3. condition, 4. purification, 5. blamelessness, 6. renunciation, 7. deliverance, 8. cankerlessness, 9. seclusion, 10. relinquishment; and one set of nine terms, namely: a. behaviour, b. embracing, c. equipment, d. perfection, e. ripening, f. discrimination, g. bringing-to-discrimination (= insight), h. development-of-mastery-in-discrimination (= path), i. reaching-mastery-in-discrimination (= fruition). The system of permutations is firstly (§§3–12): 1a, b, ... i: 2a, b, ... i: ... ; 10a, b, ... i. This is followed by (§§13–22): 1,2,3,4, ... 10; a1,2, ... 10; b1,2, ... 10; ... ; i1,2, ... 10. A similar method is adopted in the Vibhanga (e.g., Vbh 16). Read *vasībhāvaṭṭhena* throughout.

[3a] '*Pāpana* = bringing' (= causing to reach, from *pāpuṇāti*) not in PTS Dict.

[4] In the following §§ in this section (23–43) the same scheme is followed as that given in Tr. I §§23–43. There are one or two minor variant readings, which have been ignored here, and also one or two differences, which are noted individually.

[5] 'Of the desireless' clause omitted in PTS text here.

[6] The clause 'They are enlightened in the act-of-understanding', etc., is not in Tr. I §27.

[7] The 'anchoring' clause in Tr. I is missing from PTS text here.

[8] The two clauses 'abandoning' and 'cessation' are not in Tr. I §32.

[9] PTS ed. vol. i, p. 18 reads *pakāsanaṭṭho*, which PsA supports (See Tr. I §32 and Comy.)

[10] Here there are only four clauses for each actuality, but five in Tr. I §34.

[11] The 'not-otherwise-ness (*anaññatha*)' is not in Tr. I §35.

[12] The commentary says here 'The Elder [Sāriputta], desiring to show the working of the enlightenment factors by means of an elaboration of a Sutta that he had himself delivered, gave the Source (*nidāna*) of the Sutta beginning 'At one time', and started with the summary. Since it had been delivered by himself, the words 'Thus I heard' are not said. But the words 'The venerable Sāriputta' are said for the sake of distinguishing the speaker, treating himself as though he were someone else. Such usage is much employed in books in the world [outside the Dispensation]' (PsA 430 S[e]).

[13] Read with PTS Saṃyutta text: *Tiṭṭhantaṁ ca naṁ tiṭṭhatī ti pajānāmi.*

[14] See M i 298.

[15] See Vbh. The word *sama* in *sama-dhammo* is a pun on *samaṃ* = same and *sammati* = to be calmed (n. *upasama* = peace and pp. *santa* = peaceful). See other references in index under 'same'.

[*TREATISE XIV. — LOVINGKINDNESS*]

1. [130] 'Bhikkhus, when the deliverance of will by lovingkindness is cultivated, developed and made much of, made the vehicle, made the foundation, established, consolidated, and properly undertaken, then eleven blessings can be expected. What eleven? A man sleeps in comfort, wakes in comfort, and dreams no evil dreams; he is dear to human beings, he is dear to non-human beings, deities guard him, fire and poison do not harm him; his mind is easily concentrated, the expression on his face is serene; he dies undeluded, and if he does not penetrate the supreme state he will be reborn in the Brahmā world. When the deliverance of will by lovingkindness is cultivated, developed and made much of, made the vehicle, made the foundation, established, consolidated and properly undertaken, then these eleven blessings can be expected' (A v 342).

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2. There is deliverance of will by lovingkindness with unspecified intentness, there is deliverance of will by lovingkindness with specified intentness, there is deliverance of will by lovingkindness with directional intentness.

*

3. In how many aspects is there deliverance of will by lovingkindness with unspecified intentness? In how many aspects is there deliverance of will by lovingkindness with specified intentness? In how many aspects is there deliverance of will by lovingkindness with directional intentness?

There is deliverance of will by lovingkindness with unspecified intentness in five aspects. There is deliverance of will by lovingkindness with specified intentness in seven aspects. There is deliverance of will by lovingkindness with directional intentness in ten aspects.

4. In what five aspects is there deliverance of will by lovingkindness with unspecified intentness?

May all beings be free from enmity, distress and affliction (ill-will), and may they live happily.

May all breathing things ...

May all who are ...

May all persons ... [131]

May all who have a personality be free from enmity, distress and affliction, and may they live happily.

There is deliverance of will by lovingkindness with unspecified intentness in these five aspects.

5. In what seven aspects is there deliverance of will by lovingkindness with specified intentness?

May all women be free from enmity, distress and affliction, and may they live happily.

May all men ...

May all Noble Ones ...

May all who are not Noble Ones ...

May all deities ...

May all human beings ...

May all in the states of deprivation be free from enmity, distress and affliction, and may they live happily.

There is deliverance of will by lovingkindness with specified intentness in these seven aspects.

6. In what ten aspects is there deliverance of will by lovingkindness with directional intentness?

(1) May all beings in the eastern direction be free from enmity, distress and affliction and may they live happily.

(2) May all beings in the western direction ...

(3) May all beings in the northern direction ...

(4) May all beings in the southern direction ...

(5) May all beings in the eastern intermediate direction ...

(6) May all beings in the western intermediate direction ...

(7) May all beings in the northern intermediate direction ...

(8) May all beings in the southern intermediate direction ...

(9) May all beings in the lower direction ...

(10) May all beings in the upper direction be free from enmity, distress and affliction, and may they live happily.

(1)–(10) May all breathing things in the eastern direction ...

(1)–(10) May all in the eastern direction who are ...

(1)–(10) May all persons in the eastern direction ...

(1)–(10) May all who have a personality in the eastern direction ...

(1)–(10) May all women in the eastern direction ...

(1)–(10) May all men in the eastern direction ...

(1)–(10) May all Noble Ones in the eastern direction ...

(1)–(10) May all who are not Noble Ones in the eastern direction ...

(1)–(10) May all deities in the eastern direction ...

(1)–(10) May all human beings in the eastern direction ...

(1)–(10) May all in the states of deprivation in the eastern direction ... in the upper direction be free from enmity, distress, and affliction, and may they live happily.

There is deliverance of will by lovingkindness with directional intentness in these ten aspects.

*

7. It is lovingkindness (*mettā*) since it treats kindly (*mettayati*) in these eight aspects, namely: by rejecting in the case of all beings their oppression for their non-oppression, by rejecting their injury for their non-injury, by rejecting their disappointment for their non-disappointment, by rejecting their deprivation for their non-deprivation, by rejecting their harrassment for their non-harrassment [with the thought] 'Let all beings be free from enmity and not inimical, have pleasure and not pain, have bliss in their hearts and not pain in their hearts'. It is will (*ceto*) since it wills that (*cetayati*). [132] It is deliverance (*vimutti)* since it is delivered (*vimuccati*) from all obsession by ill-will. Lovingkindness (*mettā*) and will (*ceto*) and deliverance *(vimutti*): these are deliverance of will by lovingkindness.

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8. When he resolves with faith thus 'Let all beings be free from enmity, safe and blissful', then deliverance of will by lovingkindness is fortified with the faith faculty.[1] When he exerts energy thus 'Let all beings be free from enmity, safe and blissful', then deliverance of will by lovingkindness is fortified with the energy faculty. When he establishes mindfulness thus 'Let all beings be free from enmity, safe and blissful', then the deliverance of will by lovingkindness is fortified with the mindfulness faculty. When he concentrates cognizance thus 'Let all beings be free from enmity, safe and blissful', then deliverance of will by lovingkindness is fortified with the concentration faculty. When he understands with understanding thus: 'Let all beings be free from enmity, safe and blissful', then deliverance of will by lovingkindness is fortified with understanding.

9. These five faculties are the repetition (cultivation) of deliverance of will by lovingkindness: the deliverance of will by lovingkindness is repeated (cultivated) by means of these five faculties. These five faculties are the development of deliverance of will by lovingkindness: deliverance of will by lovingkindness is developed by means of these five faculties. These five faculties are the making much of deliverance of will by lovingkindness: deliverance of will by lovingkindness is made much of by means of these five faculties. These five faculties are the adornment of deliverance of will by lovingkindness: deliverance of will by lovingkindness is well adorned by means of these five faculties. These five faculties are the safeguarding requisite of deliverance of will by lovingkindness: deliverance of will by lovingkindness is well safeguarded by these five faculties. These five

faculties are the equipment of deliverance of will by lovingkindness: deliverance of will by lovingkindness is well equipped by means of these five faculties.

10. These five faculties are deliverance of will by lovingkindness's repetition (cultivation), development, adornment, safeguarding requisite, equipment, perfection; they accompany it, are conascent, conjoined, and associated with it; they are the entering into (launching out into) it, the acquisition of confidence in it, the steadying of it, and its delivering; they are the seeing of it that 'This is peaceful'; they are made its vehicle, made its foundation, established; [133] consolidate it, properly undertake it (bring it to very sameness), well develop it; well steady it, well set it up, and well deliver it; they generate it, illumine it, light it up.

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11. When [thinking] 'Let all beings be free from enmity, safe and blissful' he is unshaken by non-faith, then deliverance of will by lovingkindness is fortified by the faith power. When [thinking] 'Let all beings be free from enmity, safe and blissful' he is unshaken by idleness, then deliverance of will by lovingkindness is fortified by the energy power. When [thinking] 'Let all beings be free from enmity, safe and blissful' he is unshaken by negligence, then deliverance of will by lovingkindness is fortified by the mindfulness power. When [thinking] 'Let all beings be free from enmity, safe and blissful' he is unshaken by agitation, then deliverance of will by lovingkindness is fortified by the concentration power. When [thinking] 'Let all beings be free from enmity, safe and blissful' he is unshaken by ignorance, then deliverance of will by lovingkindness is fortified by the understanding power.

12. These five powers are the repetition (cultivation) of deliverance of will by lovingkindness: deliverance of will by lovingkindness is repeated (cultivated) by means of these five powers. These five powers ... [and so on as in §9 up to] ... These five powers are the equipment of deliverance of will by lovingkindness: deliverance of will by lovingkindness is well equipped by means of these five powers.

13. These five powers are deliverance of will by lovingkindness's repetition (cultivation), development, ... [and so on as in §10] ... [134] light it up.

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14. When he establishes mindfulness thus 'Let all beings be free from enmity, safe and blissful', then deliverance of will by lovingkindness is fortified by the mindfulness enlightenment factor. When he investigates with understanding thus ... by the investigation-of-ideas enlightenment

factor. When he exerts energy thus ... by the energy enlightenment factor. When he tranquillizes anguish thus ... by the happiness enlightenment factor. When he tranquillizes depravity thus ... by the tranquillity enlightenment factor. When he concentrates cognizance thus ... by the concentration enlightenment factor. When he reflects on defilements with knowledge thus 'Let all beings be free from enmity, safe and blissful', then deliverance of will by lovingkindness is fortified by the equanimity enlightenment factor.

15. These seven enlightenment factors are the repetition (cultivation) of deliverance of will by lovingkindness: deliverance of will by lovingkindness is repeated (cultivated) by means of these seven enlightenment factors. These seven enlightenment factors ... [and so on as in §9] ... well equipped by means of these seven enlightenment factors.

16. These seven enlightenment factors are deliverance of will by lovingkindness's repetition (cultivation), development ... [and so on as in §10] ... [135] light it up.

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17. When he sees rightly thus 'Let all beings be free from enmity, safe and blissful', then deliverance of will by lovingkindness is fortified by right view. When he rightly directs [thought] onto [its object] thus ... by right thought. When he rightly embraces thus ... by right speaking. When he rightly originates thus ... by right acting. When he rightly cleanses thus ... by right living. When he rightly exerts thus ... by right effort. When he rightly establishes thus ... by right mindfulness. When he rightly concentrates thus 'Let all beings be free from enmity, safe and blissful', then deliverance of will by lovingkindness is fortified by right concentration.

18. These eight path factors are the repetition (cultivation) of deliverance of will by lovingkindness: deliverance of will by lovingkindness is repeated (cultivated) by means of these eight path factors. These eight path factors ... [and so on as in §9] ... well equipped by means of these eight path factors.

19. These eight path factors are deliverance of will by lovingkindness's repetition (cultivation), development ... [and so on as in §10] ... [136] light it up.

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20–32. [It is lovingkindness (*mettā*) since it treats kindly (*mettayati*) in these eight aspects, namely: by rejecting] in the case of all breathing things ... [and so on as in §§7–19, substituting *breathing things* for *beings*] ...

33–45. ... in the case of all who are ...
46–68. ... in the case of all persons ...
59–71. ... in the case of all who have a personality ...
72–84. ... in the case of all women ...
85–97. ... in the case of all men ...
98–110. ... in the case of all Noble Ones ...
111–123. ... in the case of all who are not Noble Ones ...
124–136. ... in the case of all deities ...
137–149. ... in the case of all human beings ...
150–163. ... in the case of all in states of deprivation ...

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164–176. ... in the case of (1) all beings in the eastern direction ...
177–289. ... in the case of (2) all beings in the western direction ... (3) the northern direction ... (4)–(10) the upper direction ... [137]
290–302. ... in the case of (1) all breathing things in the eastern direction ... (2)–(10) in the upper direction ...
303–432. ... in the case of (1) all in the eastern direction who are ... (2)–(10) in the upper direction ...
433–562. ... in the case of (1)–(10) all persons in the eastern direction ... in the upper direction ...
563–692. ... in the case of (1)–(10) all with a personality in the eastern direction ... in the upper direction ...
693–822. ... in the case of (1)–(10) all women in the eastern direction ... in the upper direction ...
823–952. ... in the case of (1)–(10) all men in the eastern direction ... in the upper direction ...
953–1082. ... in the case of (1)–(10) all Noble Ones in the eastern direction ... in the upper direction ...
1083–1212. ... in the case of (1)–(10) all not Noble Ones in the eastern direction ... in the upper direction.
1213–1342. ... in the case of (1)–(10) all deities in the eastern direction ... in the upper direction ...
1343–1472. ... in the case of (1)–(10) all human beings in the eastern direction ... in the upper direction ...
1473–1602. ... in the case of (1)–(10) all in the states of deprivation in the eastern direction ... in the upper direction ... [138–139].

End of Treatise on Lovingkindness

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Note

[1] PTS text vol. ii, p. 132, ll. 4 *ff.* read *saddhindriyaparibhāvitā* and similarly in the cases of the other faculties.

< On this Treatise see pp. lv–lvi. >

1. [140] Fading away is the path, deliverance is its fruit.
2. How is fading away the path?

At the moment of the stream-entry path:

Right view in the sense of seeing fades away from wrong view, and it fades away from defilements and from aggregates that occur consequent upon them, and externally it fades away from all signs.

Fading away has fading away as its supporting object, has fading away as its domain, is erected upon fading away, stands upon fading away, is founded upon fading away.

Fading away: there are two kinds of fading away: (1) fading away as nibbana; and (2) fading away described thus 'All ideas born with nibbana as their supporting object are kinds of fading away'.

The seven path factors conascent [with right view] go to fading away, thus fading away is a path. By that path the Buddhas and their disciples go in a direction not gone in [before], namely, nibbana, thus the path is eightfold. With all the paths there are in the other beliefs of the many ascetics and brahmans, nevertheless the noble eightfold path is the highest, the best, the principal, the foremost, the most valuable, thus the eightfold is the best of paths.

Right thought in the sense of directing onto fades away from wrong thought … [complete as above with appropriate substitutions] …

Right speaking …

Right acting …

Right living …

Right effort …

Right mindfulness …

Right concentration in the sense of non-distraction … [141] … thus the eightfold is the best of paths.

3. At the moment of the once-return path:

Right view in the sense of seeing …

Right concentration in the sense of non-distraction fades away from the gross fetters of greed for sensual-desires and of resistance, from the gross underlying tendencies to greed for sensual-desires and to resistance, and it fades away from defilements and from aggregates that occur consequent upon them, and externally it fades away from all signs.

Fading away has fading away as its supporting object, …

Fading away: two kinds of fading away: …

The seven path factors ... thus the eightfold is the best of paths.

4. At the moment of the non-return path:

Right view in the sense of seeing ...

...

Right concentration in the sense of non-distraction fades away from secondary fetters of greed for sensual-desires and of resistance, from secondary underlying tendencies to greed for sensual-desires and to resistance, and it fades away from defilements and from aggregates that occur consequent upon them, and externally it fades away from all signs.

Fading away has fading away as its supporting object ... [142]

Fading away: two kinds of fading away: ...

The seven path factors ... thus the eightfold is the best of paths.

5. At the moment of the arahant path:

Right view in the sense of seeing ...

...

Right concentration in the sense of non-distraction fades away from greed for material [being], from greed for immaterial [being], from conceit (pride), from agitation, from ignorance, from the underlying tendencies to conceit (pride), to greed for being and to ignorance, and it fades away from defilements and from aggregates that occur consequent upon them, and externally it fades away from all signs.

Fading away has fading away as its supporting object ...

Fading away: two kinds of fading away: ...

The seven path factors ... thus the eightfold is the best of paths.

6. Fading away as seeing is right view. Fading away as directing onto is right thought. Fading away as embracing is right speaking. Fading away as originating is right acting. Fading away as cleansing is right living. Fading away as exerting is right effort. Fading away as establishing is right mindfulness. Fading away as non-distraction is right concentration.

Fading away as establishing is the mindfulness enlightenment factor. Fading away as investigating is the investigation-of-ideas enlightenment factor. Fading away as exerting is the energy enlightenment factor. Fading away as intentness upon is the happiness enlightenment factor. Fading away as peace is the tranquillity enlightenment factor. Fading away as non-distraction is the concentration enlightenment factor. Fading away as reflexion is the equanimity enlightenment factor. [143]

Fading away as unshakability by non-faith is the faith power. Fading away as unshakability by idleness is the energy power. Fading away as unshakability by negligence is the mindfulness power. Fading away as unshakability by agitation is the concentration power. Fading away as unshakability by ignorance is the understanding power.

Fading away as resolution is the faith faculty. Fading away as exertion is the energy faculty. Fading away as establishment is the mindfulness faculty. Fading away as non-distraction is the concentration faculty. Fading away as seeing is the understanding faculty.

The faculties are fading away in the sense of dominance. The powers are fading away in the sense of unshakability. The enlightenment factors are fading away in the sense of outlet. The path is fading away in the sense of cause. The foundations of mindfulness are fading away in the sense of establishment. The right endeavours are fading away in the sense of endeavouring. The bases for success (roads to power) are fading away in the sense of succeeding. The actualities are fading away in the sense of suchness (reality).

Serenity is fading away in the sense of non-distraction. Insight is fading away in the sense of contemplation. Serenity and insight are fading away in the sense of single function (taste). Coupling is fading away in the sense of non-excess.

Purification of virtue is fading away in the sense of restraint. Purification of cognizance is fading away in the sense of non-distraction. Purification of view is fading away in the sense of seeing. Liberation is fading away in the sense of being freed. Recognition is fading away in the sense of penetration. Deliverance is fading away in the sense of giving up. Knowledge of exhaustion is fading away in the sense of cutting off.

In the sense of root, zeal is fading away. In the sense of origination, attention is fading away. In the sense of combining, contact is fading away. In the sense of meeting place, feeling is fading away. In the sense of being foremost, concentration is fading away. In the sense of dominance, mindfulness is fading away. In the sense of being highest of all, understanding is fading away. In the sense of being the core (taste), deliverance is fading away. In the sense of end, nibbana which merges in the deathless is fading away.

That is how fading away is the path.

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7. How is deliverance its fruit?

At the moment of stream-entry fruition:

Right view in the sense of seeing is delivered from wrong view, and it is delivered from defilements and from aggregates that occur consequent upon them, and externally it is delivered from all signs.

Deliverance has deliverance as its supporting object, has deliverance for its domain, is erected upon deliverance, stands upon deliverance, is founded upon deliverance.

Deliverance: there are two kinds of deliverance: (1) deliverance as nibbana, and (2) deliverance as fruit described thus 'All ideas born with nibbana as their supporting object are delivered'.

Right thought in the sense of directing onto ... [complete as above with appropriate substitutions] ... [144]

Right speaking ...

Right acting ...

Right living ...

Right effort ...

Right mindfulness ...

Right concentration in the sense of non-distraction ... 'All ideas born with nibbana as their supporting object are delivered'.

8. At the moment of once-return fruition:

Right view in the sense of seeing ...

...

Right concentration in the sense of non-distraction is delivered from the gross fetters of greed for sensual-desires and of resistance, from the gross underlying tendencies to greed for sensual-desires and to resistance, and it is delivered from defilements and from aggregates that occur consequent upon them, and externally it is delivered from all signs.

Deliverance has deliverance as its supporting object, ...

Deliverance: there are two kinds of deliverance; ... 'All ideas born with nibbana as their supporting object are delivered'.

9. At the moment of non-return fruition:

Right view in the sense of seeing ...

...

Right concentration in the sense of non-distraction is delivered from secondary fetters of greed for sensual-desires and of resistance, from secondary underlying tendencies to greed for sensual-desires and to resistance, and it is delivered from defilements and from aggregates that occur consequent upon them, and externally it is delivered from all signs. [145]

Deliverance has deliverance as its supporting object ...

Deliverance: there are two kinds of deliverance: ... 'All ideas born with nibbana as their supporting object are delivered'.

10. At the moment of arahant fruition:

Right view in the sense of seeing ...

...

Right concentration in the sense of non-distraction is delivered from greed for material [being], from greed for immaterial [being], from conceit (pride), from agitation, from ignorance, from the underlying tend-

encies to conceit (pride), to greed for being and to ignorance, and it is delivered from defilements and from aggregates that occur consequent upon them, and externally it is delivered from all signs.

Deliverance has deliverance as its supporting object, ...

Deliverance: there are two kinds of deliverance: ... 'All ideas born with nibbana as their supporting object are delivered'.

11. Deliverance as seeing is right view. Deliverance as directing onto is right thought ... Deliverance as non-distraction is right concentration.

Deliverance as establishing is the mindfulness enlightenment factor. Deliverance as investigating is the investigation-of-ideas enlightenment factor ... Deliverance as reflexion is the equanimity enlightenment factor.

Deliverance as unshakability by non-faith is the faith power ... Deliverance as unshakability by ignorance is the understanding power.

Deliverance as resolution is the faith faculty ... Deliverance as seeing is the understanding faculty.

The faculties are deliverance in the sense of dominance. The powers are deliverance in the sense of unshakability ... The actualities are deliverance in the sense of suchness (reality).

Serenity is deliverance in the sense of non-distraction ... [146] Coupling is deliverance in the sense of non-excess.

Purification of virtue is deliverance in the sense of restraint ... Liberation is deliverance in the sense of being freed. Recognition is deliverance in the sense of penetration. Deliverance is deliverance in the sense of giving up. Knowledge of non-arising is deliverance in the sense of tranquillization[1].

In the sense of root, zeal is deliverance. In the sense of origination, attention is deliverance ... In the sense of end, nibbana which merges in the deathless is deliverance.

That is how deliverance is its fruit.

That is how fading away is the path, deliverance is its fruit.

Treatise on fading away

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Note

[1] Read on PTS text p. 146, l. 7 *paṭipassaddhiṭṭhena anuppāde ñāṇaṁ vimutti* instead of *samucchedaṭṭhena khaye ñāṇaṁ vimutti.*

1. [147] 'Thus I heard. At one time the Blessed One was living at Benares in the Deer Park at Isipatana. There he addressed the bhikkhus of the Group of Five thus:

"Bhikkhus, there are these two extremes that ought not to be cultivated by one who has gone forth. What two? There is devotion to pursuit of sensual desires, which is low, coarse, vulgar, ignoble and harmful; and there is devotion to self-mortification, which is painful, ignoble and harmful. The middle way discovered by the Perfect One avoids both these extremes; it creates an eye, creates knowledge, and leads to peace, to direct knowledge, to full enlightenment, to nibbana. And what is that middle way? It is this noble Eightfold Path, that is to say: right view, right thought, right speaking, right acting, right living, right effort, right mindfulness, right concentration. That is the middle way discovered by the Perfect One, which creates an eye, creates knowledge, and leads to peace, to direct knowledge, to full enlightenment, to nibbana.

"There is this noble actuality of suffering: birth is suffering, ageing is suffering, sickness is suffering, death is suffering, association with what is disliked is suffering, dissociation from what is liked is suffering, not to get what one wants is suffering — in short, the five aggregates [as objects] of clinging are suffering.

"There is this noble actuality of the origin of suffering: it is craving, which produces renewed being, is accompanied by delight and greed, delighting in this and that; in other words, craving for sensual desires, craving for being, craving for non-being. [148]

"There is this noble actuality of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the denying, relinquishing, leaving, rejecting of it.

"There is this noble actuality of the way leading to the cessation of suffering: it is this noble eightfold path, that is to say: right view, right thought, right speaking, right acting, right living, right effort, right mindfulness, right concentration.

"There is this noble actuality of suffering: such was the eye that arose, the knowledge that arose, the understanding that arose, the recognition that arose, the light that arose, in me about ideas not heard before. This noble actuality of suffering must be fully understood: such was the eye that arose, the knowledge that arose, the understanding that arose, the recognition that arose, the light that arose, in me about ideas not heard

before. This noble actuality of suffering has been fully understood: such was the eye that arose, the knowledge that arose, the understanding that arose, the recognition that arose, the light that arose, in me about ideas not heard before.

"There is this noble actuality of the origin of suffering: such was the eye that arose, ... the light that arose, in me about ideas not heard before. This noble actuality of the origin of suffering must be abandoned: such was the eye that arose, ... the light that arose, in me about ideas not heard before. This noble actuality of the origin of suffering has been abandoned: such was the eye that arose, ... the light that arose, in me about ideas not heard before.

"There is this noble actuality of the cessation of suffering: such was the eye that arose, ... the light that arose, in me about ideas not heard before. This noble actuality of the cessation of suffering must be realized: such was the eye that arose, ... the light that arose, in me about ideas not heard before. This noble actuality of the cessation of suffering has been realized: such was the eye that arose, ... the light that arose in me about ideas not heard before.

"There is this noble actuality of the way leading to the cessation of suffering: such was the eye that arose, ... the light that arose, in me about ideas not heard before. This noble actuality of the way leading to the cessation of suffering must be developed: such was the eye that arose, ... the light that arose, in me about ideas not heard before. This noble actuality of the way leading to the cessation of suffering has been developed: such was the eye that arose, the knowledge that arose, the understanding that arose, the recognition that arose, the light that arose, in me about ideas not heard before.

"As long as my correct knowledge and seeing in these twelve aspects — in these three phases in regard to these four noble actualities — was not quite purified, [149] so long did I not claim to have discovered the full enlightenment that is supreme in the world with its deities, its Māras and its Brahmā Gods, in this generation with its ascetics and brahmans, its princes and men. But as soon as my correct knowledge and seeing in these twelve aspects — in these three phases in regard to each of these four noble ·tualities — was quite purified, then I claimed to have discovered the full enlightenment that is supreme in the world with its deities, its Māras and its Brahmā Gods, in this generation with its ascetics and brahmans, its princes and men.

"The knowledge and seeing arose in me: My will's deliverance is unassailable; this is the last birth; there is now no renewal of being.'

'So the Blessed One said. The bhikkhus of the Group of Five were glad, and they rejoiced at the Blessed One's words.

'Now while this discourse was being delivered, the spotless, stainless Eye of the True Idea arose in the venerable Kondañña thus: 'All that is subject to arising is subject to cessation'.

'And when the Wheel of the True Idea had been set rolling by the Blessed One, the earth deities cried out: 'At Benares, in the Deer Park at Isipatana, a Perfect One, Accomplished and fully enlightened, has set the matchless Wheel of the True Idea rolling, that cannot be stopped by ascetic or brahman or deity or Māra or Brahmā God or anyone in the world'. And hearing the earth deities' cry, the deities of the Cātumahārājika Heaven cried out: 'At Benares, ...' And hearing the Cātumahārājika deities' cry, the deities of Tāvatiṁsa ... the deities of Tusita ... the deities of Yāma ... the deities of Nimmānarati ... the deities of Paranimmitavasavatti ... the deities of Brahmā's Retinue cried out: 'At Benares, ...' So the news went at that moment, at that minute, at that instant right up to the Brahmā World. And this ten-thousand-fold world principle shook and quaked and trembled while a great measureless light surpassing the splendour of the gods appeared in the world. Then the Blessed One exclaimed: 'Kondañña knows, Kondañña knows!', and so that venerable one acquired the name Aññātar Kondañña — Kondañña who knows'. (Vin i 9; S v 420)

2. *'There is this noble actuality of suffering: such was the eye that arose, the knowledge that arose, the understanding that arose, the recognition that arose, the light that arose, in me about ideas not heard before'.* [150]

3. *The eye that arose*: in what sense? *The knowledge that arose*: in what sense? *The understanding that arose*: in what sense? *The recognition that arose*: in what sense? *The light that arose*: in what sense?

The eye that arose in the meaning of seeing. The knowledge that arose in the meaning of what-is-known. The understanding that arose in the meaning of act-of-understanding. The recognition that arose in the meaning of penetration. The light that arose in the meaning of illumination.

4. The eye is an idea, the knowledge is an idea, the understanding is an idea, the recognition is an idea, the light is an idea. These five ideas are the supporting object and the domain of the discrimination-of-ideas. Those that are its supporting object are its domain; those that are its domain are its supporting object. Hence it is said: Knowledge of ideas is the discrimination-of-ideas.[1]

Meaning as seeing is a meaning, meaning as what-is-known is a meaning, meaning as act-of-understanding is a meaning, meaning as penetration is a meaning, meaning as illumination is a meaning. These five meanings are the supporting object and the domain of the discrimination-of-meaning. Those that are its supporting object are its domain; those that are its

domain are its supporting object. Hence it is said: Knowledge of meanings is the discrimination-of-meaning.

There are enunciation of word-language in order to indicate the five sorts of ideas and enunciation of word-language in order to indicate the five sorts of meanings. These ten sorts of language are the supporting object and the domain of the discrimination-of-language. Those that are its supporting object are its domain; those that are its domain are its supporting object. Hence it is said: Knowledge of kinds of language is discrimination-of-language.

There are [instances of] knowledge of the five sorts of ideas and [instances of] knowledge of the five sorts of meaning and [instances of] knowledge of the ten sorts of language. These twenty [instances of] knowledge are the supporting object and the domain of the discrimination-of-perspicuity. Those that are its supporting object are its domain; those that are its domain are its supporting object. Hence it is said: Knowledge of kinds of perspicuity is discrimination-of-perspicuity.

5. *'This noble actuality of suffering is to be fully understood: such was the eye that arose, ... about ideas not heard before'.*

6–7. *The eye that arose*: in what sense? ... [repeat §3]

8. *'This noble actuality of suffering has been fully understood: such was the eye that arose, ... about ideas not heard before'.*

9–10. *The eye that arose*: in what sense? ... [repeat §3] . [151]

... Hence it is said: Knowledge of kinds of perspicuity is discrimination-of-perspicuity.

11. In the case of the noble actuality of suffering there are 15 ideas, 15 meanings, 30 [instances of] language, and 60 [instances of] knowledge.

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12. *'There is this noble actuality of the origin of suffering: such was the eye that arose, ... about ideas not heard before'.*

13. *The eye that arose*: in what sense? ...

14. The eye is an idea, ...

15. *'This noble actuality of the origin of suffering is to be abandoned: such was the eye that arose, ... about ideas not heard before'.*

16–17. *The eye that arose*: in what sense? ...

18. *'This noble actuality of the origin of suffering has been abandoned: such was the eye that arose, ... about ideas not heard before'.*

19–20. *The eye that arose*: in what sense? ... [152]

21. In the case of the noble actuality of the origin of suffering there are 15 ideas, 15 meanings, 30 [instances of] language, and 60 [instances of] knowledge.

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22. *'There is this noble actuality of the cessation of suffering: such was the eye that arose, ... about ideas not heard before'.*
23–24. *The eye that arose*: in what sense? ...
25. *'This noble actuality of the cessation of suffering is to be realized: such was the eye that arose, ... about ideas not heard before'.*
26–27. *The eye that arose*: in what sense? ...
28. *'This noble actuality of the cessation of suffering has been realized: such was the eye that arose, ... about ideas not heard before'.*
29–30. *The eye that arose*: in what sense? ...
31. In the case of the noble actuality of the cessation of suffering there are 15 ideas, 15 meanings, 30 [instances of] language, and 60 [instances of] knowledge.

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32. *'There is this noble actuality of the way leading to the cessation of suffering: such was the eye that arose, ... about ideas not heard before'.*
33–34. *The eye that arose*: in what sense? ...
35. *'This noble actuality of the way leading to the cessation of suffering is to be developed: such was the eye that arose, ... about ideas not heard before'.*
36–37. *The eye that arose*: in what sense? ...
38. *'This noble actuality of the way leading to the cessation of suffering has been developed: such was the eye that arose, ... about ideas not heard before'.*
39–40. *The eye that arose*: in what sense? ...
41. In the case of the noble actuality of the way leading to the cessation of suffering there are 15 ideas, 15 meanings, 30 [instances of] language, and 60 [instances of] knowledge.
42. In the case of the four actualities together there are 60 ideas, 60 meanings, 120 [instances of] language, and 240 [instances of] knowledge.
43. "There is this contemplation of the body: such, bhikkhus, was the eye that arose, the knowledge that arose, the understanding that arose, the recognition that arose, the light that arose, in me about ideas not heard before. This contemplation of the body as a body is to be developed: such, bhikkhus, was the eye that arose, ... the light that arose, in me about ideas not heard before. This contemplation of the body as a body has been developed: such was the eye that arose, ... the light that arose, in me about ideas not heard before.

"There is this contemplation of feelings as feelings: such, ...

"There is this contemplation of cognizance as cognizance: such, ...

"There is this contemplation of ideas as ideas: such, ... not heard before" (S v 178).

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44. '*There is this contemplation of the body as a body: such was the eye that arose, ... about ideas not heard before*'. [153]
45. [2] *The eye arose*: in what sense? ... [as in §3]
The eye that arose in the meaning of seeing ... The light that arose in the meaning of illumination.
46. The eye is an idea, ... [and so on as in §4] ... Hence it is said: Knowledge of kinds of perspicuity is discrimination-of-perspicuity.
47. '*This contemplation of the body as a body is to be developed: such was the eye that arose, ... about ideas not heard before*'.
48–49. *The eye that arose*: in what sense? ...
50. '*This contemplation of the body as a body has been developed: such was the eye that arose, ... about ideas not heard before*'.
51–52. *The eye that arose*: in what sense? ...
53. In the case of the contemplation of the body as a body there are 15 ideas, 15 meanings, 30 [instances of] language, and 60 [instances of] knowledge.

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54. '*There is this contemplation of feelings as feelings: such was the eye that arose, ... about ideas not heard before*'.
55–56. *The eye that arose*: in what sense?
57. '*This contemplation of feelings as feelings is to be developed: such was the eye that arose, ... about ideas not heard before*'.
58–59. *The eye that arose*: in what sense? ...
60. '*This contemplation of feelings as feelings has been developed: such was the eye that arose, ... about ideas not heard before*'.
61–62. *The eye that arose*: in what sense? ...
63. In the case of contemplation of feelings as feelings there are 15 ideas, 15 meanings, 30 [instances of] language, and 60 [instances of] knowledge.

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64. '*There is this contemplation of cognizance as cognizance: such was the eye that arose, ... about ideas not heard before*'.
65–66. *The eye that arose*: in what sense? ...
67. '*This contemplation of cognizance as cognizance is to be developed: such was the eye that arose, ... about ideas not heard before*'.

68–69. *The eye that arose*: in what sense?
70. *'This contemplation of cognizance as cognizance has been developed: such was the eye that arose, ... about ideas not heard before'.*
71–72. *The eye that arose*: in what sense? ...
73. In the case of contemplation of cognizance as cognizance there are 15 ideas, 15 meanings, 30 [instances of] language, and 60 [instances of] knowledge. [154]

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74. *'There is this contemplation of ideas as ideas: such was the eye that arose, ... about ideas not heard before'.*
75–76. *The eye that arose*: in what sense?
77. *'This contemplation of ideas as ideas is to be developed: such was the eye that arose, ... about ideas not heard before'.*
78–79. *The eye that arose*: in what sense? ...
80. *'This contemplation of ideas as ideas has been developed: such was the eye that arose, ... about ideas not heard before'.*
81–82. *The eye that arose*: in what sense? ...
83. In the case of contemplation of ideas as ideas there are 15 ideas, 15 meanings, 30 [instances of] language, and 60 [instances of] knowledge.
84. In the case of the four foundations of mindfulness together there are 60 ideas, 60 meanings, 120 [instances of] language, and 240 [instances of] knowledge.

* * *

85. "There is this basis for success (road to power) that possesses both concentration due to zeal and the volitional-formation to endeavour: such, bhikkhus, was the eye that arose, the knowledge that arose, the understanding that arose, the recognition that arose, the light that arose, in me about ideas not heard before. This basis for success that possesses concentration due to zeal and the volitional-formation to endeavour is to be developed: such, bhikkhus, was the eye that arose, ... the light that arose, in me about ideas not heard before. This basis for success that possesses concentration due to zeal and the volitional-formation to endeavour has been developed: such, bhikkhus, was the eye that arose, ... the light that arose, in me about ideas not heard before.

"There is this basis for success that possesses both concentration due to energy and the volitional-formation to endeavour: ...

"There is this basis for success that possesses both concentration due to cognizance and the volitional-formation to endeavour: ...

"There is this basis for success that possesses both concentration due to inquiry and the volitional-formation to endeavour: ..." (S v 258)

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86. *'There is this basis for success that possesses both concentration due to zeal and the volitional-formation to endeavour: such was the eye that arose, ... about ideas not heard before'.*
87–88. *The eye that arose*: in what sense? ...
89. *'This basis for success that possesses both concentration due to zeal and the volitional-formation to endeavour is to be developed: such, bhikkhus, was the eye that arose, ... about ideas not heard before'.*
90–91. *The eye that arose*: in what sense? ...
92. *'This basis for success that possesses both concentration due to zeal and the volitional-formation to endeavour has been developed: such was the eye that arose, ... about ideas not heard before'.*
93–94. *The eye that arose*: in what sense? ... [155]
95. In the case of the basis for success that possesses both concentration due to zeal and the volitional-formation to endeavour there are 15 ideas, 15 meanings, 30 [instances of] language, and 60 [instances of] knowledge.

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96–104. *'There is this basis for success that possesses both concentration due to energy and the volitional-formation to endeavour: such was the eye that arose, ... about ideas not heard before'.*

... [complete as above] ...

105. In the case of the basis for success that possesses both concentration due to energy and the volitional-formation to endeavour there are 15 ideas, 15 meanings, 30 [instances of] language, and 60 [instances of] knowledge.
106–114. *'There is this basis for success that possesses both concentration due to cognizance and the volitional-formation to endeavour: such was the eye that arose, ... about ideas not heard before'.*

... [complete as above] ...

115. In the case of the basis for success that possesses both concentration due to cognizance and the volitional-formation to endeavour there are 15 ideas, 15 meanings, 30 [instances of] language, and 60 [instances of] knowledge.

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116–124. *'There is this basis for success that possesses both concentration due to inquiry and the volitional-formation to endeavour: such was the eye that arose, ... about ideas not heard before'.*

... [complete as above] ... [156]

125. In the case of the basis for success that possesses both concentration due to inquiry and the volitional-formation to endeavour there are 15 ideas, 15 meanings, 30 [instances of] language, and 60 [instances of] knowledge.

126. In the case of the four bases for success together there are 60 ideas, 60 meanings, 120 [instances of] language, and 240 [instances of] knowledge. [156]

* * *

127. 'Arising, arising: such, bhikkhus, was the eye that arose, the knowledge that arose, the understanding that arose, the recognition that arose, the light that arose, in the Bodhisatta Vipassin about ideas not heard before' (S ii 7).

'Cessation, cessation: such, bhikkhus, was the eye that arose, ... the light that arose, in the Bodhisatta Vipassin about ideas not heard before' (S ii 9).

128. In the Bodhisatta Vipassin's declaration there are 10 ideas, 10 meanings, 20 [instances of] language, and 40 [instances of] knowledge.

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129–130. 'Arising, arising: such, bhikkhus, was the eye that arose, ... in the Bodhisatta Sikhin ...' (S ii 9).

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131–132. ... in the Bodhisatta Vessabhū ...' (S ii 9).

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133–134. ... in the Bodhisatta Kakusandha ...' (S ii 9).

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135–136. ... in the Bodhisatta Koṇāgamana ...' (S ii 9).

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137–138. ... in the Bodhisatta Kassapa ...' (S ii 9).

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140. 'Arising, arising: such, bhikkhus, was the eye that arose, ... the light that arose in the Bodhisatta Gotama about ideas not heard before'. (See S ii 10 and 105)

'Cessation, cessation: such, bhikkhus, was the eye that arose, ... the light that arose, in the Bodhisatta Gotama about ideas not heard before'. (See S ii 10 and 105)

141. In the Bodhisatta Gotama's declaration there are 10 ideas, 10 meanings, 20 [instances of] language, and 40 [instances of] knowledge.

142. In the seven Bodhisattas' declarations there are seventy ideas, seventy meanings, 140 [instances of] language, and 280 [instances of] knowledge.

* * *

143. It is in so far as direct knowledge's meaning of direct knowledge[3] is known, seen, recognized, realized, and sounded by understanding, and in so far as there is no meaning of direct knowledge unsounded by understanding, that the eye arose, the knowledge arose, the understanding arose, the recognition arose, the light arose.

In the case of direct knowledge's meaning of direct knowledge there are 25 ideas, 25 meanings, 50 [instances of] language, and 100 [instances of] knowledge.

144. It is in so far as full understanding's meaning of full understanding is known, ...

145. ... abandoning's meaning of abandoning ...

146. ... development's meaning of development ...

147. ... realization's meaning of realization ... [157] the light arose.

In the case of realization's meaning of realization there are 25 ideas, 25 meanings, 50 [instances of] language, and 100 [instances of] knowledge.

148. In the case of direct knowledge's meaning of direct knowledge, full understanding's meaning of full understanding, abandoning's meaning of abandoning, development's meaning of development, and realization's meaning of realization, there are 125 ideas, 125 meanings, 250 [instances of] language, and 500 [instances of] knowledge.

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149. It is in so far as the aggregates' meaning of aggregate[4] is known, seen, recognized, ... the light arose.

In the case of the aggregates' meaning of aggregate there are 25 ideas, 25 meanings, 50 [instances of] language, and 100 [instances of] knowledge.

150. It is in so far as the principles' meaning of principle is known, ...

151. ... the bases' meaning of base ...

152. ... instances of the formed's meaning of being formed ...

153. ... the unformed's meaning of being unformed ... the light arose.

In the case of the unformed's meaning of being unformed there are 25 ideas, 25 meanings, 50 [instances of] language, and 100 [instances of] knowledge.

154. In the case of the aggregates' meaning of aggregate, the principles' meaning of principle, the bases' meaning of base, the formed's meaning of being formed, the unformed's meaning of being unformed, there are 125 ideas, 125 meanings, 250 [instances of] language, and 500 [instances of] knowledge.

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155. It is in so far as suffering's meaning of suffering is known, seen, recognized, ... the light arose.

In the case of suffering's meaning of suffering there are 25 ideas, 25 meanings, 50 [instances of] language, and 100 [instances of] knowledge.

156. ... origin's meaning of origin ...

157. ... cessation's meaning of cessation ...

158. ... the path's meaning of path ... the light arose.

In the case of the path's meaning of path there are 25 ideas, 25 meanings, 50 [instances of] language, and 100 [instances of] knowledge.

159. In the case of the four noble actualities there are 100 ideas, 100 meanings, 200 [instances of] language, and 400 [instances of] knowledge.

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160. It is in so far as the discrimination-of-meaning's meaning of discrimination-of-meaning is known, seen, recognized ... the light arose.

In the case of the discrimination-of-meaning's meaning of discrimination-of-meaning there are 25 ideas, 25 meanings, 50 [instances of] language, and 100 [instances of] knowledge.

161. ... the discrimination-of-ideas' meaning of discrimination-of-ideas ...

162. ... the discrimination-of-language's meaning of discrimination of language ...

163. ... the discrimination-of-perspicuity's meaning of discrimination-of-perspicuity ... the light arose. [158]

In the case of the discrimination-of-perspicuity's meaning of discrimination-of-perspicuity there are 25 ideas, 25 meanings, 50 [instances of] language, and 100 [instances of] knowledge.

164. In the case of the four discriminations there are 100 ideas, 100 meanings, 200 [instances of] language, and 400 [instances of] knowledge.

*

165. It is in so far as the knowledge of penetration of others' faculties is known, seen, recognized, ... the light arose.

In the case of knowledge of penetration of others' faculties there are 25 ideas, 25 meanings, 50 [instances of] language and 100 [instances of] knowledge.

166. ... knowledge of beings' biasses and underlying tendencies ...

167. ... knowledge of the Twin Metamorphosis ...

168. ... knowledge of the Great Compassion ...

169. ... Omniscient Knowledge ...

170. It is in so far as Unobstructed Knowledge is known, seen, ... the light arose.

In the case of Unobstructed Knowledge there are 25 ideas, 25 meanings, 50 [instances of] language, and 100 [instances of] knowledge.

171. In the case of the six Buddha Ideas there are 150 ideas, 150 meanings, 300 [instances of] language, and 600 [instances of] knowledge.

172. In the matter of the discriminations there are 850 ideas, 850 meanings, 1700 [instances of] language, and 3400 [instances of] knowledge.

Treatise on discriminations.

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Notes

[1] See Vbh 293.

[2] The elisions (*peyyāla*) are not easy to unravel in the text, where only the last statement is given in full at this point. However, in this translation the first statement is given the fuller treatment for clarity, and the rest are abbreviated.

[3] Cf.Tr. I §29.

[4] Cf.Tr. I §29.

[*TREATISE XVII. — ON THE 'WHEEL OF THE TRUE IDEA'*]

1. [159] 'Thus I heard. At one time the Blessed One was living at Benares ... [as in last Treatise] ...

' ... and so that venerable one acquired the name Aññātar Kondañña' (S v 420).

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2. *'There is this noble actuality of suffering': Such was the eye that arose, the knowledge that arose, the understanding that arose, the recognition that arose, the light that arose, in me about ideas not heard before'*.

3. *The eye that arose*: in what sense? *The knowledge that arose*: in what sense? *The understanding that arose*: in what sense? *The recognition that arose*: in what sense? *The light that arose*: in what sense?

The eye that arose in the meaning of seeing. The knowledge that arose in the meaning of what-is-known. The understanding that arose in the meaning of act-of-understanding. The recognition that arose in the meaning of penetration. The light that arose in the meaning of illumination.

4. Eye is an idea, its meaning as seeing is a meaning. Knowledge is an idea, its meaning as what-is-known is a meaning. Understanding is an idea, its meaning as act-of-understanding is a meaning. <Recognition is an idea, its meaning as penetration is a meaning.> Light is an idea, its meaning as illumination is a meaning. These five ideas [and] five meanings have suffering as their ground, have actuality as their ground, have actuality as their supporting object, actuality as their domain, are comprised by actuality, are included by actuality, are erected upon actuality, stand upon actuality, are founded upon actuality.

Wheel of the True Idea: in what sense Wheel of the True Idea?

He sets rolling the True Idea and [that itself is] the Wheel, thus it is the Wheel of the True Idea. He sets rolling the Wheel and the True Idea [as well], thus it is the Wheel of the True Idea. He sets rolling by means of the True Idea, thus ... He sets rolling by means of the habit of the True Idea, thus ... Standing in the True Idea, he sets rolling, thus ... Established in the True Idea, he sets rolling, thus ... Establishing [others] in the True Idea, he sets rolling, thus ... Attained to mastery in the True Idea, he sets rolling, thus ... Making [others] attain to mastery in the True Idea, he sets rolling, thus ... [160] Attained to perfection in the True Idea, he sets rolling, thus ... Making [others] attain perfection in the True Idea, he sets rolling, thus ... Attained to assurance in the True Idea, he sets rolling,

thus ... Making [others] attain assurance in the True Idea, he sets rolling, thus ... Honouring the True Idea, he sets rolling, thus ... Respecting the True Idea, he sets rolling, thus ... Revering the True Idea, he sets rolling, thus ... Venerating the True Idea, he sets rolling, thus ... Reverencing the True Idea, he sets rolling, thus ... With the True Idea as his flag, he sets rolling, thus ... With the True Idea as his banner, he sets rolling, thus ... With True Idea dominant, he sets rolling, thus ... And that Wheel of the True Idea is not to be stopped by ascetic or brahman or deity or Māra or Brahmā or anyone in the world, thus it is the Wheel of the True Idea.

5. The faith faculty is a True Idea and he sets rolling that True Idea, thus it is the Wheel of the True Idea. The energy faculty is a True Idea and he sets rolling that True Idea, thus it is the Wheel of the True Idea. The mindfulness faculty ... The concentration faculty ... The understanding faculty is a True Idea and he sets rolling that True Idea, thus it is the Wheel of the True Idea.

The faith power is a True Idea and he sets rolling that True Idea, thus it is the Wheel of the True Idea. The energy power ... The mindfulness power ... The concentration power ... The understanding power ... thus it is the Wheel of the True Idea.

The mindfulness enlightenment factor is a True Idea and he sets rolling that True Idea, thus it is the Wheel of the True Idea. The investigation-of-ideas enlightenment factor ... The energy enlightenment factor ... The happiness enlightenment factor ... The tranquillity enlightenment factor ... The concentration enlightenment factor ... The equanimity enlightenment factor [161] ... , thus it is the Wheel of the True Idea.

Right view is a True Idea and he sets rolling that True Idea, thus it is the Wheel of the True Idea. Right thought ... Right speaking ... Right acting ... Right living ... Right effort ... Right mindfulness ... Right concentration ... , thus it is the Wheel of the True Idea.

The faculties in the sense of dominance are a True Idea and he sets rolling that True Idea, thus it is the Wheel of the True Idea. The powers in the sense of unshakability ... The enlightenment factors in the sense of outlet ... The path in the sense of cause ... The foundations of mindfulness in the sense of establishment ... The right endeavours in the sense of endeavouring ... The bases for success (roads to power) in the sense of succeeding ... The actualities in the sense of suchness (reality) are a True Idea and he sets rolling that True Idea, thus it is the Wheel of the True Idea.

Serenity in the sense of non-distraction is a True Idea and he sets rolling that True Idea, thus it is the Wheel of the True Idea. Insight in the sense of contemplation ... Serenity and insight in the sense of single

function (taste) ... Coupling in the sense of non-excess is a True Idea and he sets rolling that True Idea, thus it is the Wheel of the True Idea.

Purification of virtue in the sense of restraint is a True Idea and he sets rolling that True Idea, thus it is the Wheel of the True Idea. Purification of cognizance in the sense of non-distraction ... Purification of view in the sense of seeing ... Liberation in the sense of being freed ... Recognition in the sense of penetration ... Deliverance in the sense of giving up [162] ... Knowledge of exhaustion in the sense of cutting off ... Knowledge of non-arising in the sense of tranquillization is a True Idea and he sets rolling that True Idea, thus it is the Wheel of the True Idea.

In the sense of root, zeal is a True Idea and he sets rolling that True Idea, thus it is the Wheel of the True Idea. In the sense of origination, attention ... In the sense of combining, contact ... In the sense of meeting-place, feeling ... In the sense of being foremost, concentration ... In the sense of dominance, mindfulness ... In the sense of being highest of all, understanding ... In the sense of being the core (taste), deliverance ... In the sense of end, nibbana which merges in the deathless is a True Idea and he sets rolling that True Idea, thus it is the Wheel of the True Idea.

6. *'"This noble actuality of suffering is to be fully understood": such was the eye that arose, ... about ideas not heard before'.*

7–9. *The eye that arose*: in what sense? ... [complete as above]

10. *'"This noble actuality of suffering has been fully understood": such was the eye that arose, ... about ideas not heard before'.*

11–13. *The eye that arose*: in what sense? ...

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14. *'"There is this noble actuality of the origin of suffering": such was the eye that arose, ... about ideas not heard before'.*

15. *The eye that arose*: in what sense? ... *The light that arose*: in what sense?

The eye that arose in the meaning of seeing ... The light that arose in the meaning of illumination.

16. Eye is an idea, the meaning of seeing is a meaning ... Light is an idea, the meaning of illumination is a meaning. These five ideas have the origin of suffering as their ground, actuality as their ground, ... are founded upon actuality.

Wheel of the True Idea: in what sense ... [complete as in §4]

17. The faith faculty is a True Idea and ... [complete as in §5]

18. *'"This noble actuality of the origin of suffering is to be abandoned": such was the eye that arose ... about ideas not heard before'.*

19–21. *The eye that arose*: in what sense? ... [repeat §§15–17]

22. ‘*“This noble actuality of the origin of suffering has been abandoned”: such was the eye that arose, ... about ideas not heard before*’. [163]
23–25. *The eye that arose*: in what sense? ... [repeat §§15–17]

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26. ‘*“There is this noble actuality of the cessation of suffering”: such was the eye that arose, ... about ideas not heard before*’.
27. *The eye that arose*: in what sense? ... *The light that arose*: ...
The eye that arose in the meaning of seeing ... The light that arose in the meaning of illumination.
28. Eye is an idea, its meaning of seeing is a meaning ... light is an idea, its meaning of illumination is a meaning. These five ideas have the cessation of suffering as their ground, actuality as their ground, ... are founded upon actuality.
Wheel of the True Idea: in what sense ... [complete as in §4]
29. The faith faculty is a True Idea and ... [complete as in §5]
30. ‘*“This noble actuality of the cessation of suffering is to be realized”: such was the eye that arose, ... about ideas not heard before*’.
31–33. *The eye that arose*: in what sense? ... [repeat §§27–29]
34. ‘*“This noble actuality of the cessation of suffering has been realized”: such was the eye that arose, ... about ideas not heard before*’.
35–37. *The eye that arose*: in what sense? ... [repeat §§27–29]

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38. ‘*“There is this noble actuality of the way leading to the cessation of suffering”: such was the eye that arose, ... about ideas not heard before*’.
39. *The eye that arose*: in what sense? ... *The light that arose*: in what sense?
The eye that arose in the meaning of seeing, ... The light that arose in the meaning of illumination.
40. Eye is an idea, its meaning of seeing is a meaning ... Light is an idea, its meaning of illumination is a meaning. These five ideas have the path as their ground, actuality as their ground, ... are founded upon actuality.
Wheel of the True Idea: in what sense ... [complete as in §4]
41. The faith faculty is a True Idea and ... [complete as in §5]
42. ‘*“This noble actuality of the way leading to the cessation of suffering is to be developed”: such was the eye that arose, ... about ideas not heard before*’.
43–45. *The eye that arose*: in what sense? ... [repeat §§39–41]
46. ‘*“This noble actuality of the way leading to the cessation of suffering has been developed”: such was the eye that arose, ... about ideas not heard before*’.

47–49. *The eye that arose*: in what sense? ... [repeat §§39–41]

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50. '"There is this contemplation of the body as a body": such, bhikkhus, was the eye that arose, ... the light that arose, in me about ideas not heard before. "This contemplation of the body as a body is to be developed": such, bhikkhus, was the eye that arose, ... the light that arose, in me about ideas not heard before. "This contemplation of the body as a body has been developed": such, bhikkhus, was the eye that arose, ... the light that arose, in me about ideas not heard before.

"There is this contemplation of feelings as feelings": such, ...

"There is this contemplation of cognizance as cognizance": such, ...

"There is this contemplation of ideas as ideas": such, ...' (S v 178).

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51. *'"There is this contemplation of the body as a body": such was the eye that arose, ... about ideas not heard before'*.

52. *The eye that arose*: in what sense? ... *The light that arose*: in what sense?

The eye that arose in the meaning of seeing ... The light that arose in the meaning of illumination.

Eye is an idea, its meaning is a meaning ... Light is an idea, its meaning is a meaning. These five ideas have the body as their ground, foundation of mindfulness as their ground, ... are founded upon foundation of mindfulness.

53. *Wheel of the True Idea*: in what sense ... [complete as in §4]

54. The faith faculty is an idea and ... [complete as in §5]

55–58. *'"This contemplation of the body as a body is to be developed": such was the eye that arose, ... about ideas not heard before'*.

59–62. *'"This contemplation of the body as a body has been developed": such was the eye that arose, ... about ideas not heard before'*.

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63–74. ... These five ideas have feelings as their ground, foundation of mindfulness as their ground ...

75–86. ... These five ideas have cognizance as their ground, foundation of mindfulness as their ground ...

87–90. ... These five ideas have ideas as their ground, foundation of mindfulness as their ground ... [164]

91. '"There is this basis for success (road to power) that possesses both concentration due to zeal and the volitional-formation to endeavour": such, bhikkhus, was the eye that arose, ... the light that arose, in me

about ideas not heard before. "This basis for success that possesses both concentration due to zeal and the volitional-formation to endeavour is to be developed": such, bhikkhus, was the eye that arose, ... the light that arose in me about ideas not heard before. "This basis for success that possesses both concentration due to zeal and the volitional-formation to endeavour has been developed": such, bhikkhus, was the eye that arose, ... the light that arose, in me about ideas not heard before.

"There is this basis for success that possesses both concentration due to energy and the volitional-formation to endeavour": ...

"There is this basis for success that possesses both concentration due to cognizance and the volitional-formation to endeavour": ...

"There is this basis for success that possesses both concentration due to inquiry and the volitional-formation to endeavour": such, ...' (S v 258).

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92. *'"There is this basis for success that possesses both concentration due to zeal and the volitional-formation to endeavour": such was the eye that arose, ... about ideas not heard before'.*

93. *The eye that arose*: in what sense? *The light that arose*: in what sense? ...

Eye is an idea, its meaning of seeing is a meaning ... Light is an idea, its meaning of illumination is a meaning. These five ideas have zeal as their ground, have basis for success as their ground, ... are founded on basis for success.

94. *Wheel of the True Idea*: in what sense ... [complete as in §4]

95. The faith faculty is a True Idea and ... [complete as in §5]

96–99. *'"This basis for success that possesses both concentration due to zeal and the volitional-formation to endeavour is to be developed": such was the eye that arose, ... about ideas not heard before'.*

100–103. *'"This basis for success that possesses both concentration due to zeal and the volitional-formation to endeavour has been developed": such was the idea that arose, ... about ideas not heard before'.*

104–115. ... These five ideas have energy as their ground, have basis for success as their ground, ...

116–127. ... These five ideas have cognizance as their ground, have basis for success as their ground, ...

128–139. ... These five ideas have inquiry as their ground, have basis for success as their ground ... [165] Thus it is the Wheel of the True Idea.

End of treatise on the Wheel of the True Idea.

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[*TREATISE XVIII. — ON THE SUPRAMUNDANE*]

1. What ideas are supramundane?

The four Foundations of Mindfulness, the four Right Endeavours, the four Bases for Success (Roads to Power), the five Faculties, the five Powers, the seven Enlightenment factors, the Eightfold Path; then the four Noble Paths, the four Fruits of Asceticism, and Nibbana.

2. *Supramundane*: in what sense supramundane?

They cross from the world (*lokaṁ taranti)*, thus they are supramundane (*lokuttara*). They cross over from the world (*lokā uttaranti)*, thus they are supramundane. They cross over from off the world (*lokato uttaranti)*, thus they are supramundane. They cross over from out of the world (*lokamhā uttaranti*), thus they are supramundane. They surmount the world, thus they are supramundane. They quite surmount the world, thus they are supramundane. They have quite surmounted the world, thus they are supramundane. They are excepted by the world, thus they are supramundane. They cross the world's end, thus they are supramundane. They escape from the world, thus they are supramundane. They escape from off the world, ... They escape from out of the world, ... They have escaped from the world, ... They have been let escape by the world, ... They have escaped from out of the world, thus they are supramundane.

They do not stand in the world, thus they are supramundane. They do not stand on the world, ... They do not smear themselves in the world, ... They do not smear themselves with the world, ... They are not smeared in the world, ... They are not smeared by the world, ... They are not besmeared in the world, ... They are not besmeared by the world, ... They are freed in the world, ... They are freed by the world, ... They are freed from the world, ... They are freed from off the world, ... They are freed from out of the world, [167] ... They are dissociated in the world, ... They are dissociated by the world, ... They are dissociated from the world, ... They are dissociated from off the world, ... They are dissociated from out of the world, thus they are supramundane.

They are purified from the world, thus they are supramundane. They are purified from off the world, ... They are purified from out of the world, ... They are quite purified from the world, ... They are quite purified from off the world, ... They are quite purified from out of the world, ... They emerge from the world, ... They emerge from off the world, ... They emerge from out of the world, ... They turn away from the world, ... They turn away from off the world ... They turn away

from out of the world, ... They are not attached in the world, ... They are not captured in the world, ... They are not restricted in the world, ... They cut off the world, ... With the world cut off, ... They tranquillize the world, ... With the world tranquillized, thus they are supramundane.

They are not the way of the world, thus they are supramundane. They are not the destination of the world, ... They are not the objective field of the world, ... They are not common to the world, thus they are supramundane.

They vomit forth the world, thus they are supramundane. They do not return to the world, ... They abandon the world, ... They do not cling to the world, ... They disinvolve from the world, ... They do not involve the world, ... They bank down the world, ... They do not stoke up the world, ... They have surmounted and overcome the world, thus they are supramundane.

Treatise of the supramundane.

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[*TREATISE XIX. — ON POWERS*]

1. [168] 'Bhikkhus, there are these five powers, what five? The faith power, the energy power, the mindfulness power, the concentration power, and the understanding power. These are the five powers' (S v 249; A iii 12).

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2. Furthermore there are sixty-eight powers.

[As well as] the faith power, the energy power, the mindfulness power, the concentration power, the understanding power, there are:

The conscience power, the shame power, the reflexion power, the development power, the blamelessness power, the assistance power, the choice power,[1] the readiness power, the notification power, the lordship power, the steadiness power;

The serenity power, the insight power;

The ten powers of the initiate, the ten powers of the adept;

The ten powers of one whose cankers are exhausted;

The ten powers of success (supernormal power);

The ten powers of the Perfect One.

3. What is the *faith power*? It is not shaken by non-faith, thus it is the faith power. It is the faith power in the sense of stiffening conascent ideas. It is the faith power in the sense of terminating defilements. It is the faith power in the sense of purifying the beginning of penetration. It is the faith power in the sense of steadying of cognizance. It is the faith power in the sense of cleansing of cognizance. It is the faith power in the sense of arrival at distinction. It is the faith power in the sense of penetration higher. It is the faith power in the sense of convergence upon actuality. It is the faith power in the sense of establishing in cessation.[2] This is the faith power.

4. What is the *energy power*? It is not shaken by indolence, thus it is the energy power. It is the energy power in the sense of stiffening conascent ideas ... [and so on as in §3] ... It is the energy power in the sense of establishing in cessation. This is the energy power. [169]

5. What is the *mindfulness power*? It is not shaken by negligence, thus it is the mindfulness power. It is the mindfulness power in the sense of stiffening associated ideas ... It is the mindfulness power in the sense of establishing in cessation. This is the mindfulness power.

6. What is the *concentration power*? It is not shaken by agitation, thus

it is the concentration power. It is the concentration power ... in the sense of establishing in cessation. This is the concentration power.

7. What is the *understanding power*? It is not shaken by ignorance, thus it is the understanding power. It is the understanding power... in the sense of establishing in cessation. This is the understanding power.

8. What is the *conscience power*? Through renunciation it has conscientious scruples about zeal for sensual-desires, thus it is the conscience power. Through non-ill-will ... [and so on with the rest of the seven hindrances and their opposites, the four jhanas, the four immaterial attainments, the eighteen principal insights, and the four paths, up to] ... Through the arahant path it has conscientious scruples about all defilements, thus it is the conscience power. This is the conscience power. <cf. Tr. XXX and 'C'>

9. What is the *shame power*? Through renunciation it is ashamed of zeal for sensual-desires, thus it is the shame power. Through non-ill-will ... Through the arahant path it is ashamed of all defilements, thus it is the shame power. This is the shame power.

10. What is the *reflexion power*? Through renunciation it reflects on zeal for sensual-desires, thus it is the reflexion power. Through non-ill-will ... [170] Through the arahant path it reflects on all defilements, thus it is the reflexion power. This is the reflexion power.

11. What is the *development power*? One who abandons zeal for sensual-desires develops renunciation, thus it is the development power. One who abandons ill-will ... One who abandons all defilements develops the arahant path, thus it is the development power. This is the development power.

12. What is the *blamelessness power*? Because zeal for sensual-desires has been abandoned there is no blame in renunciation, thus it is the blamelessness power. Because ill-will has been abandoned ... Because all defilements have been abandoned there is no blame in the arahant path, thus it is the blamelessness power. This is the blamelessness power.

13. What is the *assistance power*? One who abandons zeal for sensual-desires assists cognizance with renunciation, thus it is the assistance power. One who abandons ill-will ... One who abandons all defilements assists cognizance with the arahant path, thus it is the assistance power. This is the assistance power. [171]

14. What is the *choice power*? Because zeal for sensual-desires has been abandoned he chooses renunciation, thus it is the choice power. Because ill-will has been abandoned ... Because all defilements have been abandoned he chooses the arahant path, thus it is the choice power. This is the choice power.[3]

15. What is the *readiness power*? One who abandons zeal for sensual-desires makes cognizance ready with renunciation, thus it is the readiness

power. One who abandons ill-will ... One who abandons all defilements makes cognizance ready with the arahant path, thus it is the readiness power. This is the readiness power.

16. What is the *notification power*? One who abandons zeal for sensual-desires notifies cognizance with renunciation, thus it is the notification power. One who abandons ill-will ... One who abandons all defilements notifies cognizance with the arahant path, thus it is the notification power. This is the notification power.

17. What is the *lordship power*? One who abandons zeal for sensual-desires wields mastery over cognizance with renunciation, thus it is the lordship power. One who abandons ill-will ... One who abandons all defilements wields mastery over cognizance with the arahant path, thus it is the lordship power. This is the lordship power.

18. What is the *steadiness power*? One who abandons zeal for sensual-desires steadies cognizance with renunciation, thus it is the steadiness power. One who abandons ill-will ... One who abandons all defilements steadies cognizance with the arahant path, thus it is the steadiness power. This is the steadiness power. [172]

19. What is the *serenity power*? Non-distraction as unification of cognizance through renunciation is the serenity power. Non-distraction as unification of cognizance through non-ill-will is the serenity power ... [and so on with all the ideas mentioned in Tr. I §442 up to] ... Non-distraction as unification of cognizance through breathing out contemplating relinquishment is the serenity power.

In what sense serenity power?

What is the *serenity power*? Non-distraction as unification of cognizance through renunciation is serenity as a power ... [repeat Tr. I §452] ... Non-distraction as unification of cognizance through breathing out contemplating relinquishment is serenity as a power.

20. In what sense is serenity a power? Through the first jhana it is unshakable by the hindrances, thus serenity is a power ... [repeat Tr. I §453] ... Through the attainment of the base consisting of neither perception nor non-perception it is unshakable by perception of the base consisting of nothingness, thus serenity is a power.

It is unshakable, immovable and cannot be shifted by agitation and by the defilements and aggregates that accompany agitation, thus serenity is a power.

This is the serenity power.

21. What is the *insight power*? Contemplation of impermanence is insight as a power, ... [repeat Tr. I §454] ... contemplation of relinquishment in ageing and death is insight as a power.

22. In what sense is insight a power? Through contemplation of impermanence it is unshakable by perception of permanence, thus insight is a power ... [repeat Tr. I §455] ... Through contemplation of relinquishment it is unshakable by grasping, thus insight is a power. [173]

It is unshakable, immovable and cannot be shifted by ignorance and by the defilements and aggregates that accompany ignorance, thus insight is a power.

This is the insight power.

23. What are the *ten powers of the initiate and the ten powers of the adept*? He trains (*sikkhati*) in right view, thus it is a power of the initiate (*sekha*); because he is trained (*sikkhitattā*) therein it is a power of the adept (*asekha*). He trains in right thought, thus it is a power of the initiate; because he is trained therein it is a power of the adept. He trains in right speaking, ... He trains in right acting, ... He trains in right living, ... He trains in right effort, ... He trains in right mindfulness, ... He trains in right concentration, ... He trains in right knowledge, ... He trains in right deliverance, thus it is a power of the initiate; because he is trained therein it is a power of the adept. These are the ten powers of the initiate and the ten powers of the adept.

24. What are the *ten powers of one whose cankers are exhausted*?

Here a bhikkhu whose cankers are exhausted has clearly seen correctly with right understanding all formations as impermanent. In that he has done that, it is a power of one whose cankers are exhausted, in virtue of which power a bhikkhu whose cankers are exhausted claims the exhaustion of cankers thus: 'My cankers are exhausted'.

25. Again, a bhikkhu whose cankers are exhausted has clearly seen correctly with right understanding sensual-desires as like a pit of hot coals. In that he has done that, ... [complete as in §24].

26. Again, when a bhikkhu's cankers are exhausted, his cognizance tends and inclines and leans to seclusion, takes its stand in seclusion, delights in renunciation, has entirely done with ideas conducive to cankers. In that he has done that, ... [174]

27. Again, a bhikkhu whose cankers are exhausted has developed the four foundations of mindfulness, well developed them. In that he has done that, ...

28. Again, a bhikkhu whose cankers are exhausted has developed the four right endeavours, well developed them. In that he has done that, ...

29. Again, a bhikkhu whose cankers are exhausted has developed the four bases for success (roads to power), well developed them. In that he has done that, ...

30. Again, a bhikkhu whose cankers are exhausted has developed the five faculties, well developed them. In that he has done that, ...
31. Again, a bhikkhu whose cankers are exhausted has developed the five powers, well developed them. In that he has done that, ...
32. Again, a bhikkhu whose cankers are exhausted has developed the seven enlightenment factors, well developed them. In that he has done that, ...
33. Again, a bhikkhu whose cankers are exhausted has developed the noble eightfold path, well developed it. In that he has done that, ...

These are the ten powers of one whose cankers are exhausted.

34. What are the *ten powers of success (supernormal power)*?

Success as decision, success as transformation, success as the mind-made [body], success by intervention of knowledge, success by intervention of concentration, Noble Ones' success, success born of action-result, success of the meritorious, success through the sciences, success in the sense of succeeding with a task right for the particular occasion (see Tr. XXII §§4 *ff.*).

These are the ten powers of success.

35. What are the *ten powers of the Perfect One*?

Here the Perfect One correctly understands the possible as possible and the impossible as impossible. In that he does that, it is a power of the Perfect One, in virtue of which power the Perfect One claims the leader's place, makes his lion's roar in the assemblies and sets turning the matchless Wheel.

36. Again, the Perfect One correctly understands the result of past, future and present action-liabilities with their possibilities and causes. [175] In that he does that, it is ...
37. Again, the Perfect One correctly understands whither all ways lead. In that he does that, ...
38. Again, the Perfect One correctly understands the world with its numerous and various principles. In that he does that, ...
39. Again, the Perfect One correctly understands the different resolutions of beings. In that he does that, ...
40. Again, the Perfect One correctly understands the disposition of faculties in other beings, other persons. In that he does that, ...
41. Again, the Perfect One correctly understands corruption, cleansing, and emergence, in the jhanas, liberations, concentrations, and attainments. In that he does that, ...
42. Again, the Perfect One recollects his manifold past life that is to say: one birth, ... [and so on as in Tr. I §542] ... thus with its aspects and particulars he recollects his manifold past life. In that he does that, ...

43. Again, the Perfect One with divine eye, which is purified and surpasses the human, sees beings passing away and reappearing, ... [and so on as in Tr. I §548] ... understands beings as faring according to their actions. [176] In that he does that, ...
44. Again, by realization himself through direct-knowledge the Perfect One here and now enters upon and abides in the deliverance of will and deliverance of understanding that are canker-free through exhaustion of cankers. In that he does that, ...

These are the ten powers of the Perfect One.

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45. In what sense faith power?
In what sense energy power?
In what sense mindfulness power?
In what sense concentration power?
In what sense understanding power?
In what sense conscience power?
In what sense shame power?
In what sense reflexion power?
In what sense development power?
In what sense blamelessness power?
In what sense assistance power?
In what sense choice power?
In what sense readiness power?
In what sense notification power?
In what sense lordship power?
In what sense steadiness power?
In what sense serenity power?
In what sense insight power?
In what sense powers of the initiate?
In what sense powers of the adept?
In what sense powers of one whose cankers are exhausted?
In what sense powers of success (supernormal power)?
In what sense powers of the Perfect One?
The faith power is in the sense of unshakability by non-faith.
The energy power is in the sense of unshakability by idleness.
The mindfulness power is in the sense of unshakability by negligence.
The concentration power is in the sense of unshakability by agitation.
The understanding power is in the sense of unshakability by ignorance.
It has conscientious scruples about evil unprofitable ideas, thus it is the conscience power.

It is ashamed of evil unprofitable ideas, thus it is the shame power.

It reflects on defilements with knowledge, thus it is the reflexion power.

Ideas produced therein have a single function (taste), thus it is the development power. <contrast §11>

There is nothing blameable there, thus it is the blamelessness power.

Thereby it assists cognizance, thus it is the assistance power.

He chooses that, thus it is the choice power.

He makes cognizance ready with that, thus it is the readiness power.

He notifies cognizance with that, thus it is the notification power.

He wields mastery over cognizance with that, thus it is the lordship power.

He steadies cognizance with that, thus it is the steadiness power.

Thereby cognizance is unified, thus it is the serenity power.

He contemplates the ideas produced therein, thus it is the insight power.

He trains therein, thus it is a power of the initiate.

Because of having trained therein it is a power of the adept.

Thereby cankers are exhausted, thus it is a power of one whose cankers are exhausted.

That is his success, thus it is a power of success.

A Perfect One's power is in the sense of immeasurability.

Treatise on powers.

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Notes

[1] '"*Khanti-bala* (choice power)" is endurance of what is hard to bear' (PsA 44 S[e]), which suggests *patience* rather than *choice*. But '"*Khamati* (chooses)": *tassa yogissa khamati ruccati* (that meditator has that choice, that preference)' (PsA 450), which suggests *choice* rather than *patience*. <cf. Tr. XXIX>

Also '"*Paññāpeti* (makes ready)" means makes content' (PsA 450) and '"*Nijjhāpeti* (notifies)" means causes to think of (to will)' (PsA 450).

[2] Cf. Tr. IX §1 for structure.

[3] Commenting on §2, PsA (p. 449) has 'The *khantibala* is the enduring of things hard to bear (*dukkhama*)' which implies *khanti* in its meaning of patience; but this does not fit in with §14.

1. [177] 'Thus I heard. At one time the Blessed One was living at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park. Then the venerable Ānanda went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he asked the Blessed One: 'Venerable sir, "The world is void, the world is void" is said. In what way is the world void?'

'Because it is void of self or of what belongs to self therefore "the world is void" is said, Ananda. And what is it that is void of self or of what belongs to self? Eye is void of self or of what belongs to self, visible objects are void of self or of what belongs to self, eye consciousness is void of self or of what belongs to self, eye contact is void of self or of what belongs to self; and any feeling that arises born of eye contact, whether pleasant or painful or neither-painful-nor-pleasant, is also void of self or of what belongs to self. Ear is void of self or of what belongs to self, sounds ... Nose is void of self or of what belongs to self, odours ... Tongue is void of self or of what belongs to self, flavours ... Body is void of self or of what belongs to self, tangible objects ... Mind is void of self or of what belongs to self, ideas ... mind consciousness ... mind contact ... any feeling that arises born of mind contact, whether pleasant or painful or neither-painful-nor-pleasant, is also void of self or of what belongs to self. Because it is void of self or of what belongs to self therefore "the world is void" is said' (S iv 54).

2. There is voidness as voidness, voidness of formations, voidness in change, supreme voidness, voidness by characteristic.

There is voidness by suppression, voidness by substitution of opposites, voidness by cutting off, voidness by tranquillization, voidness as escape. [178] <cf. I §90: five kinds>

There is internal voidness, external voidness, voidness in both ways.

There is similar voidness, dissimilar voidness.

There is voidness in search, voidness in embracing, voidness in obtainment, voidness in penetration.

There is voidness in unity, voidness in difference.

There is voidness in choice, voidness in steadiness, voidness in fathoming, and voidness in the ultimate meaning of all kinds of voidness, which is the terminating of occurrence in [the Arahant], who is fully aware.

3. What is *voidness as voidness*?

Eye is void of self or of what belongs to self or of what is permanent or

everlasting or eternal or not-subject-to-change. Ear ... Nose ... Tongue ... Body ... Mind is void of self or of what belongs to self or of what is permanent or everlasting or eternal or not-subject-to-change.

This is voidness as voidness.

4. What is *voidness of formations*?

There are three kinds of formation: the formation of merit, the formation of demerit, and the formation of imperturbability.

The formation of merit is void of the formation of demerit and of the formation of imperturbability. The formation of demerit is void of the formation of merit and of the formation of imperturbability. The formation of imperturbability is void of the formation of merit and of the formation of demerit.

There are these three kinds of formation.

There are three more kinds of formation: the body formation, the speech formation, and the cognizance formation.

The body formation is void of the speech formation and the cognizance formation. The speech formation is void of the body formation and the cognizance formation. The cognizance formation is void of the body formation and the speech formation.

There are these three kinds of formation.

There are three more kinds of formation: past formations, future formations, and presently arisen formations.

Past formations are void of future and presently-arisen formations. Future formations are void of past formations and presently-arisen formations. Presently-arisen formations are void of past formations and future formations.

There are these three kinds of formation.

This is voidness of formations.

5. What is *voidness in change*? Born materiality is void of individual essence;[1] disappeared[2] materiality is both changed and void. Born feeling is void of individual essence; disappeared feeling is both changed and void. Born perception ... [and so on with 199 of the 201 ideas listed in Tr. I §5, omitting the last two members of the Dependent Origination, up to] ... Born being is void of individual essence; [179] disappeared being is both changed and void.

6. What is *supreme voidness*? This idea is supreme, this idea is best, this idea is excellent, that is to say, the stilling of all formations, the relinquishing of all substrata of being, the exhaustion (destruction) of craving, the fading away of greed, cessation, nibbana.

This is supreme voidness.

7. What is *voidness by characteristic*?

There are two kinds of characteristics: the characteristic of the fool and the characteristic of the wise man. The characteristic of the fool is void of the characteristic of the wise man, and the characteristic of the wise man is void of the characteristic of the fool (A i 102).

There are three kinds of characteristic: the characteristic of arising, the characteristic of fall, and the characteristic of the alteration of what is present. The characteristic of arising is void of the characteristic of fall and the characteristic of the alteration of what is present. The characteristic of fall is void of the characteristic of arising and the characteristic of the alteration of what is present. The characteristic of the alteration of what is present is void of the characteristic of arising and the characteristic of fall.

Materiality's characteristic of arising is void of its characteristic of fall and its characteristic of the alteration of what is present; materiality's characteristic of fall is void of its characteristic of arising and its characteristic of the alteration of what is present; materiality's characteristic of the alteration of what is present is void of its characteristic of arising and its characteristic of fall. Feeling's characteristic of arising ... [and so on with all the rest of the 201 ideas listed in Tr. I §5 up to] ... ageing-and-death's characteristic of the alteration of what is present is void of its characteristic of arising and its characteristic of fall.

This is voidness by characteristic.

8. What is *voidness by suppression*?

Zeal for sensual desires is suppressed and is void through renunciation. Ill-will is suppressed and is void through non-ill-will ... [and so on with the rest of the seven hindrances and their opposites, the four jhanas, the four immaterial attainments, the eighteen principal insights, and the four paths, up to] ... all defilements are suppressed and are void through the arahant path.

This is voidness by suppression. [180]

9. What is *voidness by substitution of opposites*?

Through renunciation zeal for sensual-desires is void by substitution of that opposite. Through non-ill-will ill-will is void by substitution of that opposite ... [and so on as above, omitting the four paths, up to] ... Through contemplation of turning away misinterpretation due to bondage is void by substitution of that opposite.

This is voidness by substitution of opposites.

10. What is *voidness by cutting off*?

Through renunciation zeal for sensual-desires is both cut off and void. Through non-ill-will ... [and so on up to] ... Through the arahant path all defilements are both cut off and are void.

This is voidness by cutting off.

11. What is *voidness by tranquillization*?

Through renunciation zeal for sensual-desires is both tranquillized and void. Through non-ill-will ... [and so on up to] ... Through the arahant path all defilements are both tranquillized and void.

This is voidness by tranquillization.

12. What is *voidness as escape*?

Through renunciation zeal for sensual-desires is both escaped from and is void. Through non-ill-will ... [and so on up to] [181] ... Through the arahant path all formations are both escaped from and are void.

This is voidness as escape.

13. What is *internal voidness*?

Internally the eye is void of self or of what belongs to self or of what is permanent or everlasting or external or not-subject-to-change. Internally the ear... Internally the nose... Internally the tongue... Internally the body ... Internally the mind is void of self or of what belongs to self or of what is permanent or everlasting or eternal or not-subject-to-change.

This is internal voidness.

14. What is *external voidness*?

Externally visible objects are void of self or of what belongs to self or of what is permanent or everlasting or eternal or not-subject-to-change. Externally sounds ... Externally odours ... Externally flavours ... Externally tangible objects... Externally ideas are void of self or of what belongs to self or of what is permanent or everlasting or eternal or not-subject-to-change.

This is external voidness.

15. What is *voidness in both ways*?

Internally the eye and externally visible objects are both void of self or of what belongs to self or of what is permanent or everlasting or eternal or not-subject-to-change. Internally the ear and externally sounds ... Internally the nose and externally odours... Internally the tongue and externally flavours ... Internally the body and externally tangible objects ... Internally the mind and externally ideas are both void of self or of what belongs to self or of what is permanent or everlasting or eternal or not-subject-to-change.

This is voidness in both ways.

16. What is *similar voidness*?

The six internal bases are both similar and void. The six external bases are both similar and void. The six groups of consciousness are both similar and void. The six groups of contact are both similar and void. The six groups of feeling are both similar and void. The six groups of perception are both similar and void. The six groups of volition are both similar and void.

This is similar voidness.

17. What is *dissimilar voidness*?

The six internal bases are both dissimilar from and void of the six external bases. The six external bases are both dissimilar from and void of the six groups of consciousness. The six groups of consciousness are dissimilar from and void of the six groups of contact. The six [182] groups of contact are dissimilar from and void of the six groups of feeling. The six groups of feeling are dissimilar from and void of the six groups of perception. The six groups of perception are dissimilar from and void of the six groups of volition.

This is dissimilar voidness.

18. What is *voidness in search*?

Search for renunciation is void of zeal for sensual-desires. Search for opposites, the four jhanas, the four immaterial attainments, the eighteen principal insights, and the four paths, ... up to] ... Search for the arahant path is void of all defilements.

This is voidness in search.

19. What is *voidness in embracing*?

The embracing of renunciation is void of zeal for sensual-desires. The embracing of non-ill-will ... [and so on] ... The embracing of the arahant path is void of all defilements.

This is voidness in embracing.

20. What is *voidness in obtainment*?

The obtainment of renunciation is void of zeal for sensual-desires. The obtainment of non-ill-will ... [and so on] ... The obtainment of the arahant path is void of all defilements.

This is voidness in obtainment.

21. What is *voidness in penetration*?

The penetrating of renunciation is void of zeal for sensual-desires. The penetrating of non-ill-will ... [and so on] ... The penetrating of the arahant path is void of all defilements.

This is voidness in penetration. [183]

22. What are *voidness in unity* and *voidness in difference*?

Zeal for sensual-desires is difference and renunciation is unity; there is voidness of zeal for sensual-desires in one willing the unity of renunciation. Ill-will is difference ... [and so on] ... All defilements are difference and the arahant path is unity; there is voidness of all defilements in one willing the arahant path.

This is voidness in unity and voidness in difference.

23. What is *voidness in choice*?

Choice of renunciation is void of zeal for sensual-desires. Choice of

non-ill-will [and so on] ... Choice of the arahant path is void of all defilements.

This is voidness in choice.

24. What is *voidness in steadiness*?

Steadiness of renunciation is void of zeal for sensual-desires. Steadiness of non-ill-will ... [and so on] ... Steadiness of the arahant path is void of all defilements.

This is voidness in steadiness.

25. What is *voidness in fathoming*?

Fathoming renunciation is void of zeal for sensual-desires. Fathoming non-ill-will ... [and so on] ... Fathoming the arahant path is void of all defilements.

This is voidness in fathoming.

26. What is *voidness in the ultimate meaning of all kinds of voidness, which is the terminating of occurrence in [the Arahant], who is fully aware*?

Here [in what remains of this same life] through renunciation one who is fully aware terminates the occurrence of zeal for sensual-desires; through non-ill-will he terminates the occurrence of ill-will; through perception of light ... [and so on] ... through the arahant path he terminates all defilements.

Or else, through the nibbana principle without [result of past] clinging left, in one who is fully aware this occurrence of eye ends and no further occurrence of eye arises; this occurrence of ear ... of nose[3] ... of tongue ... of body ... this occurrence of mind ends and no further occurrence of mind arises.

This is voidness in the ultimate meaning of all kinds of voidness, which is the terminating of occurrence in [the Arahant], who is fully aware.[4]

Treatise on voidness.

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End of SECOND DIVISION ON COUPLING.

Here is the list of contents of that Division:

Coupling, actualities, enlightenment-factors,
Lovingkindness, and fading as fifth,
Discriminations, the Wheel-of-the-True Idea,
The supramundane, the powers, and voidness.

Notes

[1] This seems to be the only Piṭaka reference for the term *sabhāva* (individual essence). '"Void of individual essence": here *sabhāva* (individual essence) is *sayaṁ bhāvo* (essence by itself); arising of itself (*sayam eva uppādo*) is the meaning. Or *sabhāva* is *sako bhāvo* (own essence); own arising (*attano yeva uppādo*). Because of existence in dependence on conditions (*paccayāyattavuttitā*) there is in it no essence by itself or essence of its own, thus it is "void of individual essence". What is meant is that it is void of essence by itself or of its own essence. Or else it is the essence that itself has (*sakassa bhāvo*); for each single idea among the various ideas beginning with the earth principle is itself (*sako*), and "essence" is a figurative term for idea; and each single idea does not have any other idea called an "essence", therefore it is void of any essence other than itself: the meaning is that itself is void of another essence. Hence what is meant is that a single idea has a single individual essence. Or alternatively "*void of individual essence*" (*sabhāvena suññaṁ*) is to be taken as void through having voidness as its individual essence (*suññasabhāvena suññaṁ*). What is meant? What is meant is void owing to voidness-as-voidness and not void owing to some other figurative kind of voidness. But if someone should say: 'Own essence is individual essence; it is void of that individual essence. What is meant? An idea is called an "essence"; that [essence (*bhāvo*)] is distinguished by the prefix "individual" (*sa*) in comparison with any other and is thus called "individual essence" (*sa-bhāvo*). Because of the non-existence of any idea whatever it is the non-existence of materiality that is expressed by the words "*born materiality is void of individual essence*."' It should be argued thus: that being so, the words 'born materiality' would be contradicted; for what is devoid of arising is not called 'born'. For nibbana is devoid of arising and that is not called 'born'. Hence only the born would here be void of birth as individual essence, and instead of continuing to say that 'birth and ageing-and-death are void by individual essence' the description would end with 'being'. If the term 'born' (*vijāta*) were applicable to what is devoid of arising, then 'born birth' and 'born ageing-and-death' would have to be said. Because the word 'born' is not applicable to birth and ageing-and-death, which are devoid of arising, therefore the words 'void of individual essence means non-existent' contradict the word 'born' since what is non-existent is devoid of arising. And the word 'void' for what is non-existent contradicts the Blessed One's use of it above for the 'world' and also the words of the books of logic and linguistics (*ñāyasaddagantha*); and it contradicts many logical arguments. Therefore that assertion should be rejected as rubbish. In many such passages in the Buddhaword as this 'Bhikkhus, what sages in the world say is not, of that too I say that it is not; what sages in the world say is, of that too I say that it is ... Sages in the world say of impermanent, painful and changeable materiality that it is, and I too say of it that it is' (S iii 138–9), and in many logical arguments, ideas exist in their own moments' (Sdhp 460–1 S[e], see PTS edn. pp. 634–5). <See pp. xvii–xviii, xiii, xlviii*f.*>

[2] '*Vigataṁ rūpaṁ* — disappeared materiality': for the word 'disappeared' (*vigata*) see 'disappearance condition' (*vigata-paccaya*) (TkP 1).

[3] Read *ghānapavattaṁ*.

[4] For translation of the commentary to this passage (PTS edn. p. 638) see Vism Trsl. Ch. XVI n. 25.

[*THIRD DIVISION, ON UNDERSTANDING*
TREATISE XXI. — ON THE GREAT UNDERSTANDING]

1. [185] Contemplation of impermanence, when developed and made much of, perfects what kind of understanding? <cf. I §16*ff.*>

Contemplation of pain, when developed and made much of, perfects what kind of understanding?

Contemplation of not self, when developed and made much of, perfects what kind of understanding?

Contemplation of dispassion, when developed and made much of, perfects what kind of understanding?

Contemplation of fading away, when developed and made much of, perfects what kind of understanding?

Contemplation of cessation, when developed and made much of, perfects what kind of understanding?

Contemplation of relinquishment, when developed and made much of, perfects what kind of understanding?

Contemplation of impermanence, when developed and made much of, perfects impulsive understanding.

Contemplation of pain, when developed and made much of, perfects penetrative understanding.

Contemplation of not self, when developed and made much of, perfects great understanding.

Contemplation of dispassion, when developed and made much of, perfects keen understanding.

Contemplation of fading away, when developed and made much of, perfects abundant understanding.

Contemplation of cessation, when developed and made much of, perfects profound understanding.

Contemplation of relinquishment, when developed and made much of, perfects unequalled understanding.

These seven kinds of understanding, when developed and made much of, perfect sagacity.

These eight kinds of understanding, when developed and made much of, perfect wide understanding.

These nine kinds of understanding, when developed and made much of, perfect laughing understanding. <see p. lix>

Laughing understanding is the discrimination of perspicuity.

With this [noble person]'s definition of meaning the discrimination of

meaning is arrived at, realized and sounded by understanding. With the definition of ideas the discrimination of ideas is arrived at, realized and sounded by understanding. With the definition of language the discrimination of language is arrived at, realized and sounded by understanding. With the definition of perspicuity the discrimination of perspicuity is arrived at, [186] realized and sounded by understanding. He has arrived at, realized and sounded by understanding these four discriminations.

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2. Contemplation of impermanence in materiality, when developed and made much of, perfects what kind of understanding?

Contemplation of pain in materiality, when developed and made much of, perfects what kind of understanding?

...

Contemplation of relinquishment in materiality, when developed and made much of, perfects what kind of understanding?

Contemplation of impermanence in materiality, when developed and made much of, perfects impulsive understanding.

Contemplation of pain in materiality, when developed and made much of, perfects penetrative understanding.

...

Contemplation of relinquishment in materiality, when developed and made much of, perfects unequalled understanding.

These seven kinds of understanding, when developed and made much of, perfect sagacity.

...

These nine kinds of understanding, when developed and made much of, perfect laughing understanding.

Laughing understanding is the discrimination of perspicuity.

With this [noble person]'s definition of meaning ... He has arrived at, realized and sounded by understanding these four discriminations.

Contemplation of impermanence in feeling ... [and so on with each of the rest of the 201 ideas listed in Tr. I §5 up to] ...

Contemplation of impermanence in ageing-and-death, when developed and made much of, perfects what kind of understanding?

Contemplation of pain in ageing-and-death ... [complete as above] ... [187]

... He has arrived at, realized and sounded by understanding these four discriminations.

*

3. Contemplation of impermanence in materiality, when developed and made much of, perfects what kind of understanding?

Contemplation of impermanence in past, future and present materiality, when developed and made much of, perfects what kind of understanding?

Contemplation of pain in materiality ... ?

Contemplation of pain in past, future and present materiality ... ?

Contemplation of not self in materiality ... ?

Contemplation of not self in past, future and present materiality ... ?

Contemplation of dispassion in materiality ... ?

Contemplation of dispassion in past, future, and present materiality ... ?

Contemplation of fading away in materiality ... ?

Contemplation of fading away in past, future and present materiality ... ?

Contemplation of cessation in materiality ... ?

Contemplation of cessation in past, future and present materiality ... ?

Contemplation of relinquishment in materiality ... ?

Contemplation of relinquishment in past, future and present materiality, when developed and made much of, perfects what kind of understanding?

Contemplation of impermanence in materiality, when developed and made much of, perfects impulsive understanding.

Contemplation of impermanence in past, future and present materiality, when developed and made much of, perfects impulsive understanding.

Contemplation of pain in materiality ... penetrative understanding.

Contemplation of pain in past, future and present materiality ... impulsive understanding.

Contemplation of not self in materiality ... great understanding.

Contemplation of not self in past, future and present materiality ... impulsive understanding.

Contemplation of dispassion in materiality [188] ... keen understanding.

Contemplation of dispassion in past, future and present materiality ... impulsive understanding.

Contemplation of fading away in materiality ... abundant understanding.

Contemplation of fading away in past, future and present materiality ... impulsive understanding.

Contemplation of cessation in materiality ... profound understanding.

Contemplation of cessation in past, future, and present materiality ... impulsive understanding.

Contemplation of relinquishment in materiality ... unequalled understanding.

Contemplation of relinquishment in past, future and present materiality, when developed and made much of, perfects impulsive understanding.

These seven kinds of understanding ... [complete as in §1] ... these four discriminations.

Contemplation of impermanence in feeling, when developed and made much of, perfects what kind of understanding?

Contemplation of impermanence in past, future and present feeling ... [and so on in the case of each one of the 201 ideas listed in Tr. I §5] ...

Contemplation of impermanence in ageing-and-death ... ?

Contemplation of impermanence in past, future and present ageing-and-death ... ?

...

Contemplation of impermanence in ageing-and-death, when developed and made much of, perfects impulsive understanding.

... these four discriminations. [189]

* * *

4. 'Bhikkhus, these four ideas, when developed and made much of, lead to realization of the fruit of stream entry. What four? Waiting on good men, hearing the True Idea, careful attention, and practice in accordance with the True Idea. These four ideas, when developed and made much of, lead to realization of the fruit of stream entry'. (S v 410)

'Bhikkhus, these four ideas, when developed and made much of, lead to realization of the fruit of once-return ... [repeat as above]'.

'Bhikkhus, these four ideas, when developed and made much of, lead to realization of the fruit of non-return ...'

'Bhikkhus, these four ideas, when developed and made much of, lead to realization of the fruit of arahantship ...'

'Bhikkhus, these four ideas, when developed and made much of, lead to obtainment of understanding, to awakening of understanding, to abundance of understanding, to the state of great understanding, to the state of wide understanding, to the state of abundant understanding, to the state of profound understanding, to the state of unequalled understanding, to the state of over-all understanding, to the state of much understanding, to the state of quick understanding, to the state of rapid (light) understanding, to the state of laughing understanding, to the state of impulsive understanding, to the state of keen understanding, to the state of penetrative understanding. What four? Waiting on good men, hearing the True Idea, careful attention, and practice in accordance with the True Idea. These four ideas, when developed and made much of, lead to obtainment of understanding, ... to penetrative understanding'.

5. *Lead to obtainment of understanding*: What is obtainment of understanding? It is the attaining, obtaining, reaching, achieving, sounding, realizing and undertaking of the four kinds of path knowledge, the four

kinds of fruition knowledge, the four kinds of discrimination knowledge, the six kinds of direct knowledge knowledge, the seventy-three kinds of knowledge (Tr. I Schedule), the seventy-seven kinds of knowledge (S ii 59). They lead to the obtainment of understanding: this is obtainment of understanding. [190]

6. *Lead to awakening of understanding*: What is awakening of understanding? In the seven kinds of initiate and in the magnanimous ordinary man understanding increases; in the arahant understanding <has> increase<d>. Increases lead to awakening of understanding: this is awakening of understanding. [190]

7. *Lead to abundance of understanding*: What is abundance of understanding? In the seven kinds of initiate and in the magnanimous ordinary man understanding comes to abundance; in the arahant understanding has come to abundance. They lead to abundance of understanding: this is abundance of understanding.

8. *Lead to the state of great understanding*: what is great understanding? It embraces the great meanings, thus it is great understanding. It embraces the great ideas, thus it is great understanding. It embraces the great languages, thus it is great understanding. It embraces the great perspicuities, thus it is great understanding. It embraces the great Virtue Aggregates ... the great Concentration Aggregates ... the great Understanding Aggregates ... the great Deliverance Aggregates ... the great Knowledge-and-seeing-of-deliverance Aggregates ... the great possibles and impossibles ... the great abidings and attainments ... the great noble actualities ... the great foundations of mindfulness ... the great right endeavours ... the great roads to power (bases for success) ... the great faculties ... the great powers ... the great enlightenment factors ... the great noble path ... the great noble fruits of asceticism ... the great direct knowledges ... the great ultimate meaning, [191] nibbana, thus it is great understanding. They lead to the state of great understanding: this is great understanding.

9. *Lead to the state of wide understanding*: What is wide understanding? Knowledge about widely separate aggregates occurs, thus it is wide understanding. Knowledge about widely separate principles occurs, thus it is wide understanding. Knowledge about widely separate bases ... about widely separate dependent originations ... about widely separate ideas unapprehendable owing to voidness ... about widely separate meanings ... about widely separate ideas ... about widely separate languages ... about widely separate perspicuities ... about widely separate virtue aggregates ... concentration aggregates ... understanding aggregates ... liberation aggregates ... knowledge-and-seeing-of-deliverance aggregates ... possibles and impossibles ... abidings and attainments ... noble actualities ... foundations

of mindfulness ... right endeavours ... roads to power (bases for success) ... faculties ... powers ... enlightenment factors ... noble paths ... fruits of asceticism ... Knowledge about widely separate direct knowledges occurs, thus it is wide understanding. Knowledge about the ultimate meaning, nibbana, occurs, having surmounted the ideas widely separated shared by ordinary men, thus it is wide understanding. They lead to the state of wide understanding: this is wide understanding.

10. *Lead to the state of abundant understanding*: what is abundant understanding? [192] It embraces abundant meanings, thus it is abundant understanding. It embraces abundant ideas, thus it is abundant understanding. It embraces abundant languages, ... [and so on as in §8 up to] ... It embraces abundant direct knowledges, thus it is abundant understanding. It embraces the ultimate meaning, nibbana, thus it is abundant understanding. They lead to the state of abundant understanding: this is abundant understanding.

11. *Lead to the state of profound understanding*: what is profound understanding? Knowledge about profound aggregates occurs, thus it is profound understanding. Knowledge about profound principles occurs, thus it is profound understanding. Knowledge about profound bases ... [and so on as in §9 up to] ... [193] ... Knowledge about profound direct knowledges occurs, thus it is profound understanding. Knowledge about the ultimate meaning, nibbana, occurs, thus it is profound understanding. They lead to the state of profound understanding: this is profound understanding.

12. *Lead to the state of unequalled understanding*: what is unequalled understanding?

When a [noble] person has arrived at, realized and sounded the discrimination of meanings by definition of meanings, has arrived at, realized and sounded the discrimination of ideas by definition of ideas, has arrived at, realized and sounded the discrimination of language by definition of languages, has arrived at, realized and sounded the discrimination of perspicuity by definition of perspicuities, then no one else [who is an ordinary man] can reach his meanings, ideas, languages and perspicuities, he being unreachable by others [who are ordinary men], thus it is unequalled understanding.

The understanding of a magnanimous ordinary man is far from, far distant from, very far distant from, not near to, not equal to, the understanding of the Eighth [Person, who has the stream entry path]; compared to the magnanimous ordinary man the Eighth has unequalled understanding. The understanding of the Eighth is far from ... not equal to, [194] the understanding of a Stream Enterer; compared to the Eighth the Stream

Enterer has unequalled understanding. The understanding of the Stream Enterer is far from, ... not equal to, the understanding of the Once-returner; compared to the Stream Enterer the Once-returner has unequalled understanding. The understanding of the Once-returner is far from, ... is not equal to, the understanding of the Non-returner; compared to the Once-returner the Non-returner has unequalled understanding. The understanding of the Non-returner is far from, ... not equal to, the understanding of the Arahant; compared to the Non-returner the Arahant has unequalled understanding. The understanding of the Arahant is far from, ... not equal to, the understanding of the Pacceka Buddha; compared to the Arahant the Pacceka Buddha has unequalled understanding.

Compared with a Pacceka Buddha and the world with its deities a Perfect One, accomplished and fully enlightened, is the highest with unequalled understanding; he is skilled in the categories of understanding, has every category of knowledge, has arrived at the discriminations, has reached the four kinds of assurance, wields the ten powers, is the man bull, the man lion, the man tusker, the man thoroughbred,[1] the man burden-drawer,[2] with unlimited knowledge, unlimited vigour, unlimited fame, rich [in knowledge], wealthy [in knowledge], prosperous [in knowledge], the leader, the leader away (discipliner), leader along [the way of the True Idea], who causes understanding, causes pondering, causes regard, and causes confidence. 'For that Blessed One is the Arouser of the unarisen Path, the Producer of the unproduced Path, the Declarer of the undeclared Path, the Path Knower, Path Seer, Skilled in the Path; but now when the disciples dwelling in conformity with the Path become possessed of it, they do so following after him' (M iii 8). 'For that Blessed One knows what is to be known, seeing sees what is to be seen; he is the Eye, the knowledge, the True Idea, the Divine (*brahma*), the Mover, the Maintainer, the Bringer of Good, the Giver of the Deathless, the Lord of the True Idea, The Perfect One' (M i 111). There is nothing that the Blessed One has not known, has not seen, has not recognized, has not realized, has not sounded with understanding, including the past, the future and the presently-arisen. All ideas come into the focus of the Blessed One's knowledge in all aspects. Whatever there is knowable that can be known — a meaning[3] belonging to himself or a meaning belonging to another or a meaning belonging to both or a meaning belonging to the here and now or a meaning belonging to the life to come or an evident meaning [195] or a profound meaning or a cryptic meaning or a revealed meaning or a deducible meaning or a direct meaning or a blameless meaning or an undefiled meaning or a cleansing meaning or an ultimate-meaning meaning — all that is available within the Buddha-knowledge. All body

action is available to the Buddha's knowledge, all speech action is available to the Buddha's knowledge, all mind action is available to the Buddha's knowledge. The Buddha's knowledge of the past is unobstructed, the Buddha's knowledge about the future is unobstructed, the Buddha's knowledge about the presently arisen is unobstructed. As much as is knowable, so much is his knowledge; as much as is his knowledge, so much is knowable; his knowledge is co-extensive with the knowable, and the knowable is co-extensive with his knowledge; his knowledge does not exceed the knowable, and there is nothing knowable that exceeds his knowledge; these ideas are co-extensive with each other. Just as, when two congruent surfaces are in close contact, the lower congruent surface does not exceed the upper congruent surface nor the upper the lower but both are co-extensive with each other, so too, for the Buddha, the Blessed One, the knowable and the knowledge are ideas co-extensive with each other. As much as is knowable, so much is his knowledge; ... [as above] ... these ideas are co-extensive with each other. The Buddha's knowledge reaches all ideas; all ideas are available to the adverting of the Buddha, the Blessed One, available to his wish, available to his attention, available to his thought-arising. The Buddha's knowledge reaches all beings; the Buddha knows the biasses of all beings, their underlying tendencies, their temperaments, their resolutions, he understands them as with little dust on their eyes, as with much dust on their eyes, as with keen faculties, as with dull faculties, as of good parts, as of bad parts, as easy to instruct, as hard to instruct, as capable and incapable. The world with its deities, its Māras and its Brahmā Gods, this generation with its ascetics and brahmans, with its princes and men occurs within the sphere of the Buddha-knowledge. Just as any fishes and turtles [196] including even the biggest sea-monster are contained within the great ocean, so too, this world ... occurs within the sphere of the Buddha-knowledge. Just as any winged creatures including even the Venateyya Garuḷa are contained within a part of space, so too, even those possessed of understanding equal to Sāriputta[4] are contained within a part of the Buddha-knowledge. The Buddha-knowledge reaches the understanding of deities and human beings and overtakes it. Even those Khattiya scholars, Brahman scholars, householder scholars, ascetic scholars, who are clever and know others' theories as a hair-splitter [knows archery], who must, one would think, go about breaking down [wrong] views with the understanding that they have[5] — even they, when they have contrived a problem and approached the Perfect One and asked cryptic and hidden [questions], have their questions explained and answered by the Blessed One with the reasons made clear, and they become the Blessed One's converts;[6] and then the Blessed One himself shines forth exceedingly

there in understanding. Thus he is the highest of those with unequalled understanding. They lead to the state of unequalled understanding: this is unequalled understanding.

13. *Lead to the state of over-all understanding*: what is over-all understanding? It overcomes (*abhibhuyyati*) greed, thus it is over-all (*bhūri*) understanding; it has overcome, thus it is over-all understanding. It overcomes hate ...; it has overcome, ... It overcomes delusion ...; it has overcome delusion ... It overcomes anger... [197] enmity ... contempt ... domineering ... envy ... avarice ... deceit ... fraud ... obduracy ... presumption ... pride (conceit) ... haughtiness ... vanity ... negligence ... all defilements ... all misconduct ... all action-formations ... It overcomes all action that leads to being, thus it is over-all understanding; it has overcome, thus it is over-all understanding.

Greed is a foe (*ari*); it crushes that foe: thus it is over-all (*bhūri* = *bhū-ari*) understanding. Hate is a foe; it crushes that foe: thus it is over-all understanding. Delusion is a foe ... anger ... enmity ... contempt ... domineering ... envy ... avarice ... deceit ... fraud ... obduracy ... presumption ... pride (conceit) ... haughtiness ... vanity ... negligence ... all defilements ... all misconduct ... all action-formations ... All action that leads to being is a foe; it crushes that foe: thus it is over-all understanding.

The Earth is called the 'Over-all' (*bhūri*); he is possessed of understanding that is abundant, extended like the Earth: thus it is over-all understanding. Furthermore, these are terms for understanding, namely, the Over-all (*bhūri* = *bhūte atthe ramati*), Wisdom, and the Guide: thus it is over-all understanding.

They lead to the state of over-all understanding, this is over-all understanding.

14. *Lead to the state of much understanding*: what is much understanding? Here there is someone to whom understanding is important, who has the temperament of understanding, who has the bias of understanding, who is resolute upon understanding, whose flag is understanding, whose banner is understanding, in whom understanding is dominant, who has much investigation, who has much scrutiny, who has much examination, who has much the manner of observing,[7] whose idea is observing, who abides in the evident, whose temperament is that,[8] who gives that importance, who has that in plenty, who tends to that, who inclines to that, who leans to that, who is resolute upon that, in whom that is dominant.

Just as one to whom a class [of students] is important is called 'One much with a class', as one to whom a robe is important is called 'One much with a robe', as one to whom a bowl is important is called 'One

much with a bowl', as one to whom a resting place is important is called 'One much with a resting place', so too here [198] there is someone to whom understanding is important, who has the temperament of understanding, ... [as above] in whom that is dominant. They lead to the state of much understanding: this is much understanding.

15. *Lead to the state of quick understanding*: what is quick understanding? It very quickly perfects the virtues, thus it is quick understanding. It very quickly perfects restraint of the faculties, thus it is quick understanding. It very quickly perfects knowledge of the right amount in eating ... devotion to wakefulness ... the virtue aggregate ... the concentration aggregate... the understanding aggregate... the deliverance aggregate ... the knowledge-and-seeing-of-deliverance aggregate. It very quickly penetrates the possibles and impossibles, thus it is quick understanding. It very quickly perfects the abidings and attainments, ... It very quickly penetrates the noble actualities, ... It very quickly develops the foundations of mindfulness, ... It very quickly develops the right endeavours, ... It very quickly develops the roads to power (bases for success), ... It very quickly develops the faculties, ... It very quickly develops the powers, ... It very quickly develops the enlightenment factors, ... It very quickly develops the path, ... It very quickly realizes the fruits of asceticism, ... It very quickly penetrates the direct knowledges, ... It very quickly realizes the ultimate meaning, nibbana, thus it is quick understanding. They lead to the state of quick understanding: this is quick understanding.

16. *Lead to rapid (light) understanding*: what is rapid (light) understanding? It very rapidly perfects the virtues, thus it is rapid understanding. It very rapidly perfects restraint of the faculties, ... [and so on as in §15 up to] ... [199] It very rapidly realizes the ultimate meaning, nibbana, thus it is rapid (light) understanding. They lead to the state of rapid (light) understanding: this is rapid (light) understanding.

17. *Lead to the state of laughing understanding*: what is laughing understanding? Here someone with much laughter, blitheness, content and gladness perfects the virtues, thus it is laughing understanding. With much laughter, blitheness, content and gladness he perfects restraint of the faculties, ... [and so on as in §15 up to] ... [200] With much laughter, blitheness, content and gladness he realizes the ultimate meaning, nibbana, thus it is laughing understanding. They lead to the state of laughing understanding: this is laughing understanding.

18. *Lead to the state of impulsive understanding*: what is impulsive understanding?

Any materiality whatever, whether past, future or presently-arisen,

internal or external, gross or subtle, inferior or superior, far or near — it soon gives the impulse that all materiality is impermanent, thus it is impulsive understanding; it soon gives the impulse that it is painful, thus it is impulsive understanding; it soon gives the impulse that it is not self, thus it is impulsive understanding. Any feeling whatever, ... [and so on with the 201 ideas listed in Tr. I §5 up to] ... Any ageing-and-death whatever, whether past, future or presently-arisen, ... it soon gives the impulse that it is impermanent, thus it is impulsive understanding; it soon gives the impulse that it is painful, thus it is impulsive understanding; it soon gives the impulse that it is not self, thus it is impulsive understanding.

Having calculated and judged and clarified and made clear that past, future and presently-arisen materiality is impermanent in the sense of destruction, painful in the sense of terror, and not self in the sense of having no core, it soon gives the impulse to the cessation of materiality, nibbana, thus it is impulsive understanding. Having calculated and judged and clarified and made clear that past, future and presently-arisen materiality is impermanent, formed, dependently arisen, subject to destruction, subject to fall, subject to fading away, subject to cessation, it soon gives the impulse to the cessation of materiality, nibbana, thus it is impulsive understanding. Having calculated and judged and clarified and made clear that past, future and present feeling ... [and so on with the rest of the 201 ideas listed in Tr. I §5 up to] ... Having calculated ... that past, future and presently-arisen ageing-and-death is impermanent in the sense of destruction ... subject to cessation, it soon gives the impulse to the cessation of ageing-and-death, nibbana, thus it is impulsive understanding. They lead to the state of impulsive understanding: this is impulsive understanding.

19. *Lead to the state of keen understanding*: what is keen understanding? [201] It soon severs defilements, thus it is keen understanding. It does not endure an arisen thought of sense-desire, abandons it, removes it, eliminates it, annihilates it, thus it is keen understanding. It does not endure an arisen thought of ill-will, ... an arisen thought of cruelty, abandons it, removes it, eliminates it, annihilates it, thus it is keen understanding. Whenever evil unprofitable ideas arise, it does not endure them, abandons them, removes them, eliminates them, annihilates them, thus it is keen understanding. It does not endure arisen greed, ... hate, ... delusion, ... anger, ... enmity, ... contempt,... domineering,... envy,... avarice,... deceit,... fraud, ... obduracy, ... presumption, ... pride (conceit), ... haughtiness, ... vanity, ... negligence, ... any defilements, ... any misconduct, ... any action-formations, ... It does not endure any action that leads to being, abandons it, removes it, eliminates it, annihilates it, thus it is keen understanding.

In a single session the four paths and the four fruits of asceticism and the four discriminations and the six direct knowledges are acquired, realized and sounded with understanding, thus it is keen understanding. They lead to the state of keen understanding: this is keen understanding.

20. *Lead to the state of penetrative understanding*: what is penetrative understanding? Here someone has much sense of urgency about all formations, much fear, much dissatisfaction, much boredom, much disenchantment, has no enjoyment externally in any formations; he penetrates, explodes the mass of greed never penetrated, never exploded before, thus it is penetrative understanding. He penetrates, explodes the mass of hate ... mass of delusion [202] ... mass of anger ... enmity ... contempt ... domineering ... envy ... avarice ... deceit ... fraud ... obduracy ... presumption ... pride (conceit) ... haughtiness ... vanity ... negligence ... all defilements ... all misconduct ... all action-formations ... He penetrates, explodes all action that leads to being never penetrated and exploded before, thus it is penetrative understanding. They lead to the state of penetrative understanding: this is penetrative understanding.

21. There are sixteen kinds of understanding. The person possessed of these sixteen kinds of understanding has reached the discriminations.

22. There are two kinds of persons who have reached the discriminations: one has had previous practice [in former lives], and the other has not. He who has had previous practice surpasses the other, exceeds him, is more distinguished; and his knowledge is divisible [in two].

23. There are two kinds of persons who have reached the discriminations, and two who have had previous practice: one is well taught and the other is not. He who is well taught surpasses the other, exceeds him, is more distinguished; and his knowledge is divisible.

24. There are two kinds of persons who have reached the discriminations, and two who have had previous practice, and two who are well taught: one does much teaching and the other does not. He who does much teaching surpasses the other, exceeds him, is more distinguished; and his knowledge is divisible.

25. There are two kinds of persons who have reached the discriminations, and two who have had previous practice, and two who are well taught, and two who do much teaching: one is dependent upon a teacher, and the other is not. He who is dependent upon a teacher surpasses the other, exceeds him, is more distinguished; and his knowledge is divisible.

26. There are two kinds of persons who have reached the discriminations, and who have had previous practice, and who are well taught, and who do much teaching, and who are dependent upon a teacher: one abides much [in insight and fruition], and the other does not. He who abides much

surpasses the other, exceeds him, is more distinguished; and his knowledge is divisible.

27. There are two kinds of persons who have reached the discriminations, and who have had previous practice, and who are well taught, and who do much teaching, and who are dependent upon a teacher, and who abide much: one does much reviewing, [203] and the other does not: He who does much reviewing surpasses the other, exceeds him, is more distinguished; and his knowledge is divisible.

28. There are two kinds of persons who have reached the discriminations, and who have had previous practice, and who are well taught, and who do much teaching, and who are dependent upon a teacher, and who abide much, and who do much reviewing: one has reached the initiates' discriminations, and the other has reached the adepts' discriminations. He who has reached the adepts' discriminations surpasses the other, exceeds him, is more distinguished; and his knowledge is divisible.

29. There are two kinds of persons who have reached the discriminations, and who have had previous practice, and who are well taught, and who do much teaching, and who are dependent upon a teacher, and who abide much, and who do much reviewing, and who have reached the adepts' discriminations: one has reached the disciples' perfections, and the other has not. He who has reached the disciples' perfections surpasses the other, exceeds him, is more distinguished; and his knowledge is divisible.

30. There are two kinds of persons who have reached the discriminations, and who have had previous practice, and who are well taught, and who do much teaching, and who are dependent upon a teacher, and who abide much, and who do much reviewing, and who have reached the adepts' discriminations: one who has reached the disciples' perfections, and one who is a Pacceka Buddha. He who is a Pacceka Buddha surpasses the other, exceeds him, is more distinguished; and his knowledge is divisible.

Compared with a Pacceka Buddha and the world with its deities a Perfect One, accomplished and fully enlightened, is the highest who has reached the discriminations; he is skilled in the categories of understanding, ... [and so on as in §12 up to] ... [204] and then the Blessed One himself shines forth exceedingly there in understanding. Thus he is the highest of those who have reached the discriminations.

The Treatise on the Great Understanding is completed.

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Notes

[1] '*Pajānanaṭṭhena purisājañño*' (PsA 470 Sᵉ).
[2] Cf. Sn 79.
[3] The word *attha* here carries the double sense of 'meaning' and 'benefit' or 'aim'.
[4] Read *Sāriputtasamā paññavanto* with Comy (PsA 474 Sᵉ).
[5] Cf. M i 176.
[6] '*Upakkhittakā* – converts': not in PTS Dict. This ref. under *upakkitaka* does not apply. *Te khattiyapaṇḍitādayo bhagavato pañhāvissajjanen' eva bhagavato samīpe khittakā pādakhittakā sampajjanti sāvakā va sampajjanti upāsakā vā ti attho*' (PsA 175–6 Sᵉ).
[7] '*sampekkhāyana* — the manner of observing': not in PTS Dict. (see PsA 477 Sᵉ).
[8] Read *vibhūtavihārī, taccarito, taggaruko*, ... here (p. 197, l. 23 and p. 198, l. 4.).

[*TREATISE XXII. — SUCCESS (SUPERNORMAL POWER)*]

1. [205] What is success?
How many kinds of success are there?
How many planes has success? How many bases?
How many steps?
How many roots?

2. What is success? Success is in the sense of succeeding.

3. How many kinds of success are there? There are ten kinds of success; and success has four planes, and four bases, and eight steps, and sixteen roots.

4. What are the ten kinds of success? (1) Success as decision, (2) success as transformation, (3) success as the mind-made [body], (4) success by intervention of knowledge, (5) success by intervention of concentration, (6) Noble Ones' success, (7) success born of action-result, (8) success of the meritorious, (9) success through the sciences, (10) success in the sense of succeeding with a task right for the particular occasion.

5. What are the four planes of success? They are the first jhana as the plane born of seclusion, the second jhana as the plane of happiness and pleasure, the third jhana as the plane of equanimity and pleasure and the fourth jhana as the plane of neither-pain-nor-pleasure. These four planes of success lead to the attaining of success, to the obtaining of success, to the transformation due to success, to the majesty of success, to the mastery of success, to assurance in success.

6. What are the four bases for success? Here a bhikkhu develops the basis for success that possesses both concentration due to zeal and the volitional formation to endeavour; he develops the basis for success that possesses both concentration due to energy and the volitional-formation to endeavour; he develops the basis for success that possesses both concentration due to cognizance and the volitional-formation to endeavour; he develops the basis for success that possesses both concentration due to inquiry and the volitional-formation to endeavour. These four bases for success lead to the attaining of success, ... to assurance in success.[1]

7. What are the eight steps? [206] If a bhikkhu obtains concentration, obtains unification of cognizance, supported by zeal, the zeal is not the concentration, and the concentration is not the zeal; the zeal is one and the concentration is another. If a bhikkhu obtains concentration, obtains unification of cognizance, supported by energy, the energy is not the

concentration, and the concentration is not the energy; the energy is one and the concentration is another. If a bhikkhu obtains concentration, obtains unification of cognizance, supported by cognizance, the cognizance is not the concentration, and the concentration is not the cognizance; the cognizance is one and the concentration is another. If a bhikkhu obtains concentration, obtains unification of cognizance supported by inquiry, the inquiry is not the concentration, and the concentration is not the inquiry; the inquiry is one and the concentration is another. These eight steps to success lead to the attaining of success, ... to assurance in success. [2]

8. What are the sixteen roots of success? Undejected cognizance is not perturbed by indolence, thus it is unperturbed. Unelated cognizance is not perturbed by agitation, thus it is unperturbed. Unattracted cognizance is not perturbed by greed, thus it is unperturbed. Unrepelled cognizance is not perturbed by ill-will, thus it is unperturbed. Independent cognizance is not perturbed by [wrong] view, thus it is unperturbed. Untrammelled cognizance is not perturbed by zeal and greed, thus it is unperturbed. Liberated cognizance is not perturbed by greed for sensual-desires, thus it is unperturbed. Unassociated cognizance is not perturbed by defilement, thus it is unperturbed. Cognizance rid of barriers [3] is not perturbed by the barrier of defilement, thus it is unperturbed. Unified cognizance is not perturbed by the defilement of difference, thus it is unperturbed. Cognizance embraced by faith is not perturbed by faithlessness, thus it is unperturbed. Cognizance embraced by energy is not perturbed by indolence, thus it is unperturbed. Cognizance embraced by mindfulness is not perturbed by negligence, thus it is unperturbed. Cognizance embraced by concentration is not perturbed by agitation, thus it is unperturbed. Cognizance embraced by understanding is not perturbed by ignorance, thus it is unperturbed. Illuminated cognizance is not perturbed by the darkness of ignorance, thus it is unperturbed. These sixteen roots of success lead to the attaining of success, ... to assurance in success. [207]

9. (1) What is *success as decision*?

Here a bhikkhu enjoys the various kinds of success (supernormal powers); having been one, he becomes many, having been many, he becomes one; he appears and vanishes; he goes unhindered through walls, through enclosures, through mountains, as though in open space; he dives in and out of the earth as though in water; he goes on unbroken water as though on earth; seated cross-legged he travels in space like a winged bird; with his hand he touches and strokes the moon and sun so mighty and powerful; he wields bodily mastery even as far as the Brahmā World.

10. *Here*: in this field of view, in this field of choice, in this field of preference, in this field of selection, in this True Idea, in this Discipline (*vinaya*), in this field of True Idea and Discipline, in this doctrine, in this Good Life, in this Master's Dispensation. Hence 'here' is said.
11. *A bhikkhu*: a bhikkhu is a magnanimous ordinary man or an Initiate or an Arahant who has reached the unassailable idea.
12. *Enjoys the various kinds of success*: enjoys the different aspects of success.
13. *Having been one, he becomes many*: naturally one he adverts to [himself as] many or a hundred or a thousand or a hundred thousand; having adverted, he decides with knowledge 'Let me be many'. He becomes many. As the venerable Cūḷa Panthaka having been one, becomes many, so too this possessor of success (supernormal power) attained to mind mastery having been one, becomes many.
14. *Having been many, he becomes one*: naturally many he adverts to [himself as] one; having adverted he decides with knowledge 'Let me be one'. He becomes one. As the venerable Cūḷa Panthaka having been many, becomes one, so too this possessor of success (supernormal power) attained to mind mastery having been many, becomes one.
15. *He appears*: he is not veiled by something, he is not hidden, he is revealed, he is evident.
16. *He vanishes*: he is veiled by something, he is hidden, he is shut away, he is enclosed. [208]
17. *He goes unhindered through walls, through enclosures, through mountains, as though in open space*: naturally he is an obtainer of the space kasina attainment. He adverts: 'Through the wall, through the enclosure, through the mountain'; having adverted, he decides with knowledge 'Let there be space'. There is space. He goes unhindered through the wall, through the enclosure, through the mountain. Just as men naturally not possessed of success (supernormal power) go unhindered where there is no obstruction or enclosure, so too this possessor of success (supernormal power) attained to mastery of will goes unhindered through the wall, through the enclosure, through the mountain, as though in open space.
18. *He dives in and out of the earth as though in water*: he is naturally an obtainer of the water kasina attainment. He adverts to earth. Having adverted, he decides with knowledge 'Let there be water'. There is water. He does the diving in and out of the earth. Just as men naturally not possessed of success (supernormal power) do diving in and out of water, so too this possessor of success (supernormal power) attained to mastery of will does the diving in and out of the earth as though in water.
19. *He goes on unbroken water as though on earth*: he is naturally an

obtainer of the earth kasina attainment. He adverts to water. Having adverted, he decides with knowledge 'Let there be earth'. There is earth. He goes on unbroken water. Just as men naturally not possessed of success (supernormal power) go on unbroken earth, so too this possessor of success (supernormal power) attained to mastery of will goes on unbroken water as if on earth.

20. *Seated crosslegged he travels in space like a winged bird*: he is naturally an obtainer of the earth kasina attainment. He adverts to space. Having adverted, he decides with knowledge 'Let there be earth'. There is earth. He travels (walks), stands, sits, and lies down, in space, in the sky. Just as men naturally not possessed of success (supernormal power) travel (walk), stand, sit, and lie down, on earth, so too this possessor of success (supernormal power) attained to mastery of will travels (walks), stands, sits, and lies down, in space, in the sky, like a winged bird.

21. *With his hand he touches and strokes the moon and sun so mighty and powerful*: here this possessor of success (supernormal power) [209] attained to mastery of will, while he is sitting or lying down, he adverts to the moon and sun. Having adverted, he decides with knowledge 'Let it be within hand's reach'. It is within hand's reach. Sitting or lying down, with his hand he touches, makes contact with, strokes, the moon and sun. Just as men naturally not possessed of success (supernormal power) touch, make contact with, stroke, some material object within hand's reach, so too this possessor of success (supernormal power) attained to mastery of will, either sitting or lying down, with his hand touches, makes contact with, strokes, the moon and sun.

22. *He wields bodily mastery even as far as the Brahmā World*: if this possessor of success (supernormal power) attained to mastery of will wants to go to the Brahmā World, though far, he decides upon nearness 'Let it be near'. It becomes near. Though near, he decides upon farness 'Let it be far'. It becomes far. Though many, he decides upon few 'Let there be few'. There are few. Though few, he decides upon many 'Let there be many'. There are many. With the divine eye he sees the visible aspect (object) of that Brahmā; with the divine ear principle he hears the sound of that Brahmā; with the knowledge of penetration of will he understands that Brahmā's cognizance. If this possessor of success (supernormal power) attained to mastery of will wants to go to the Brahmā World with a visible body, he converts his cognizance to accord with his body, he decides his cognizance to accord with his body. Having converted his cognizance to accord with his body, decided his cognizance to accord with his body, he arrives at easy perception and quick perception, and he goes to the Brahmā World with a visible body. If this possessor of success

(supernormal power) attained to mastery of will wants to go to the Brahmā World with an invisible body, he converts his body to accord with his cognizance, decides his body to accord with his cognizance. Having converted his body to accord with his cognizance, decided his body to accord with his cognizance, he arrives at easy perception and quick perception, and he goes to the Brahmā World with an invisible body. He creates materiality before that Brahmā, mind-made, with all its limbs, lacking no faculty. If that possessor of success (supernormal power) walks up and down, the creation walks up and down there too. If that possessor of success stands, the creation stands there too. If that possessor of success sits, the creation sits there too. If that possessor of success lies down, the creation lies down there too. [210] If that possessor of success produces smoke, the creation produces smoke there too. If that possessor of success produces flames, that creation produces flames there too. If that possessor of success preaches the True Idea, the creation preaches the True Idea there too. If that possessor of success asks a question, the creation asks a question there too. If that possessor of success, being asked a question, answers, the creation, being asked a question there, answers too. If that possessor of success stands with that Brahmā, converses, enters into communication with that Brahmā, the creation stands with that Brahmā there too, converses, enters into communication with that Brahmā there too. Whatever that possessor of success does, the creation does the same thing.

This is success as decision.

23. (2) What is success as transformation (versatility)? The Blessed One Sikhin, accomplished and fully enlightened, has a disciple named Abhibhū. Standing in the Brahmā World he can communicate by voice with a ten-thousand-fold world principle. He preaches the True Idea with a visible body, and he preaches the True Idea with an invisible body, and he preaches the True Idea with the lower half of his body visible and the upper half invisible, and he preaches the True Idea with the upper half of his body visible and the lower half invisible. He abandons his normal appearance and shows the appearance of a boy, or the appearance of a Nāga (serpent), or the appearance of a Supaṇṇa (winged demon), or the appearance of a spirit, or the appearance of the Ruler [of Gods], or the appearance of some [other sensual-sphere] deity, or the appearance of a Brahmā, or the appearance of the sea, or the appearance of a mountain, or the appearance of a forest, or the appearance of a lion, or the appearance of a tiger, or the appearance of a leopard, or the appearance of an elephant, or he shows a horse, or he shows a chariot, or he shows a foot soldier, or he shows a manifold military array. This is success as transformation (versatility).

24. (3) What is success as the mind-made [body]? Here a bhikkhu

creates out of this body another body possessing materiality, mind-made, [211] with all its limbs, lacking no faculty. Just as though a man pulled out a reed from its sheath and thought thus 'This is the sheath, this is the reed; the sheath is one, the reed is another; it was from the sheath that the reed was pulled out', or just as though a man pulled out a sword from its scabbard and thought thus 'This is the sword, this is the scabbard; the sword is one, the scabbard is another; it is from the scabbard that the sword was pulled out', or just as though a man pulled out a snake from its slough and thought 'This is the snake,[4] this is the slough; the snake is one, the slough is another; it is from the slough that the snake was pulled out', so too the bhikkhu creates out of this body another body possessing materiality, mind-made, with all its limbs, lacking no faculty. This is success as the mind-made [body].

25. (4) What is success by intervention of knowledge? The meaning of abandoning perception of permanence succeeds through contemplation of impermanence, thus it is success by intervention of knowledge. The meaning of abandoning perception of pleasure succeeds through contemplation of pain, ... The meaning of abandoning perception of self succeeds through contemplation of not self, ... The meaning of abandoning delighting succeeds through contemplation of dispassion, ... The meaning of abandoning greed succeeds through contemplation of fading away, ... The meaning of abandoning origin succeeds through contemplation of cessation, ... The meaning of abandoning grasping succeeds through contemplation of relinquishment, thus it is success by intervention of knowledge. There was success by intervention of knowledge in the venerable Bakkula. There was success by intervention of knowledge in the venerable Sankicca. There was success by intervention of knowledge in the venerable Bhūtapāla. This is success by intervention of knowledge.

26. (5) What is success by intervention of concentration? The meaning of abandoning the hindrances succeeds through the first jhana, thus it is success by intervention of concentration. The meaning of abandoning applied and sustained thought succeeds through the second jhana, thus it is success by intervention of concentration. The meaning of abandoning happiness succeeds through the third jhana, ... The meaning of abandoning pleasure and pain succeeds through the fourth jhana, ... The meaning of abandoning perception of materiality, perception of resistance, and perception of variety succeeds through the attainment of the base consisting of boundless space, ... The meaning of abandoning perception of the base consisting of boundless space succeeds through the attainment of the base consisting of boundless consciousness, ... The meaning of abandoning perception of the base consisting of boundless consciousness

succeeds through the attainment of the base consisting of nothingness, ... The meaning of abandoning perception of the base consisting of nothingness succeeds through the attainment of the base consisting of neither perception nor non-perception, [212] thus it is success by intervention of concentration. There was success by intervention of concentration in the venerable Sāriputta. There was success by intervention of concentration in the venerable Sañjīva. There was success by intervention of concentration in the venerable Khāṇukondañña. There was success by intervention of concentration in the laywoman devotee Uttarā. There was success by intervention of concentration in the laywoman devotee Sāmāvatī. This is success by intervention of concentration.

27. (6) What is Noble Ones' success? Here if a bhikkhu should wish (1) 'May I abide perceiving the unrepulsive in the repulsive', he abides perceiving the unrepulsive there. If he should wish (2) 'May I abide perceiving the repulsive in the unrepulsive', he abides perceiving the repulsive there. If he should wish (3) 'May I abide perceiving the unrepulsive in the repulsive and the unrepulsive', he abides perceiving the unrepulsive there. If he should wish (4) 'May I abide perceiving the repulsive in the unrepulsive and the repulsive', he abides perceiving the repulsive there. If he should wish (5) 'Avoiding both [aspects] in the repulsive and the unrepulsive, may I abide in equanimity towards that, mindful and fully aware', he abides in equanimity towards that, mindful and fully aware.

(1) How does he abide perceiving the unrepulsive in the repulsive? In the case of a disagreeable object he is intent upon it with loving-kindness, or he connects it with principles. That is how he abides perceiving the unrepulsive in the repulsive.

(2) How does he abide perceiving the repulsive in the unrepulsive? In the case of an agreeable object he is intent upon it as foul, or he connects it with impermanence. That is how he abides perceiving the repulsive in the unrepulsive.

(3) How does he abide perceiving the unrepulsive in the repulsive and the unrepulsive? In the case of a disagreeable and agreeable object he is intent upon it with lovingkindness, or he connects it with principles. That is how he abides perceiving the unrepulsive in the repulsive and the unrepulsive.

(4) How does he abide perceiving the repulsive in the unrepulsive and the repulsive? In the case of an agreeable and disagreeable object he is intent upon it as foul, or he connects it with impermanence. That is how he abides perceiving the repulsive in the unrepulsive and the repulsive.

(5) How does he, avoiding both [aspects] in the repulsive and the unrepulsive, abide in equanimity towards that, mindful and fully aware?

[213] Here a bhikkhu, on seeing a visible object with the eye, is neither glad nor sorry; he abides in equanimity, mindful and fully aware. On hearing a sound with the ear, ... On smelling an odour with the nose, ... On tasting a flavour with the tongue, ... On touching a tangible object with the body, ... On cognizing an idea with the mind, he is neither glad nor sorry; he abides in equanimity, mindful and fully aware. That is how he, avoiding both [aspects] in the repulsive and the unrepulsive, abides in equanimity towards that, mindful and fully aware.

This is the Noble Ones' success.

28. (7) What is success born of action-result? That in all winged birds, in all deities, in some human beings, in some inhabitants of states of deprivation, that is success born of action-result.

29. (8) What is success of the meritorious? The Wheel-turning Monarch travels through the air with his fourfold army, even with his grooms and shepherds. The householder Jotika had the success of the meritorious. The householder Jaṭilaka had the success of the meritorious. The householder Ghosita had the success of the meritorious. The householder Meṇḍaka had the success of the meritorious. That of the five very meritorious is success of the meritorious. This is success of the meritorious.

30. (9) What is success through the sciences? Masters of the sciences, having pronounced their scientific spells, travel through the air, and in space in the sky they show an elephant, and they show a horse, and they show a chariot, and they show a foot soldier, and they show a manifold military array. This is success through the sciences. <see p. xxxvii>

31. (10) What is success in the sense of succeeding with a task right for the particular occasion? The meaning of abandoning zeal for sensual-desires succeeds through renunciation, thus it is success in the sense of succeeding with a task right for the particular occasion, [214] ... [and so on with the rest of the seven hindrances, four jhanas, four immaterial attainments, eighteen principal insights, and four paths, up to]... The meaning of abandoning all defilements succeeds through the arahant path, thus it is success in the sense of succeeding with a task right for the particular occasion. This is success in the sense of succeeding with a task right for the particular occasion.[5]

End of Treatise on Success.

Notes

[1] See Tr. I §525.
[2] Cf. S v 268.
[3] Read *vimariyādīkataṃ cittaṃ kilesamariyāde na ijjhati.*
[4] Read *Ayaṃ ahi ayaṃ karaṇḍo, añño ahi.*
[5] For comment on the whole Treatise see Vism Ch. XII.

[*TREATISE XXIII — ON CONVERGENCE*]

1. [215] There is convergence.[1]

By means of what does he cause convergence?

He causes convergence by means of cognizance.[2]

If he causes convergence by means of cognizance, then one without knowledge causes convergence?

One without knowledge does not cause convergence; he causes convergence by means of knowledge.

If he causes convergence by means of knowledge, then one without cognizance causes convergence?

One without cognizance does not cause convergence; he causes convergence by means of cognizance and by means of knowledge.

If he causes convergence by means of cognizance and by means of knowledge, then he causes convergence by means of sensual-desire-sphere cognizance and by means of knowledge?

He does not cause convergence by means of sensual-desire-sphere cognizance and by means of knowledge.

Then he causes convergence by means of material-sphere cognizance and by means of knowledge?

He does not cause convergence by means of material-sphere cognizance and by means of knowledge.

Then he causes convergence by means of immaterial-sphere cognizance and by means of knowledge?

He does not cause convergence by means of immaterial-sphere cognizance and by means of knowledge.

Then he causes convergence by means of cognizance that is the heir of action and by means of knowledge?

He does not cause convergence by means of cognizance that is the heir of action and by means of knowledge.

Then he causes convergence by means of cognizance that is the owner of action and by means of knowledge?

He does not cause convergence by means of cognizance that is the owner of action and by means of knowledge.

Then he causes convergence by means of cognizance in conformity with actuality and by means of knowledge?

He does not cause convergence by means of cognizance in conformity with actuality and by means of knowledge.

Then he causes convergence by means of past cognizance and by means of knowledge?

He does not cause convergence by means of past cognizance and by means of knowledge.

Then he causes convergence by means of future cognizance and by means of knowledge?

He does not cause convergence by means of future cognizance and by means of knowledge.

Then he causes convergence by means of presently-arisen mundane cognizance and by means of knowledge?

He does not cause convergence by means of presently-arisen mundane cognizance and by means of knowledge; he causes convergence by means of presently-arisen cognizance at the moment of the supramundane path and by means of knowledge.

How does he cause convergence by means of presently-arisen cognizance at the moment of the supramundane path and by means of knowledge?

At the moment of the supramundane path cognizance whose predominant feature is [the nature of] its arising is the cause and condition for the knowledge, [216] and also the cognizance associated with that [knowledge] has cessation as its domain; and knowledge, whose predominant feature is seeing, is the cause and condition for the cognizance, and also the knowledge associated with that cognizance has cessation as its domain. That is how he causes convergence by means of presently-arisen cognizance at the moment of the supramundane path and by means of knowledge.

2. How then, is convergence that much only?

No. At the moment of the supramundane path: there is convergence of seeing, which is right view; there is convergence of directing-onto, which is right thought; there is convergence of embracing, which is right speaking; there is convergence of originating, which is right acting; there is convergence of cleansing, which is right living; there is convergence of exertion, which is right effort; there is convergence of establishing (founding), which is right mindfulness; there is convergence of non-distraction, which is right concentration. There is convergence of establishing (founding), which is the mindfulness enlightenment factor; ... [and so on with the rest of the seven enlightenment factors] ... there is convergence of reflexion, which is the equanimity enlightenment factor. There is convergence of unshakability by non-faith, which is the faith power: ... [and so on with the rest of the five powers] ... there is convergence of unshakability by ignorance, which is the understanding power. There is convergence of resolution, which is the faith faculty; ... [and so on with the rest of the five faculties] ... there is convergence of seeing, which is the understanding faculty. There is convergence of the faculties in the

sense of dominance; there is convergence of the powers in the sense of unshakability; there is convergence of the enlightenment factors in the sense of outlet; there is convergence of the path in the sense of cause; there is convergence of the foundations of mindfulness in the sense of establishment (foundation); there is convergence of the right endeavours in the sense of endeavouring; there is convergence of the bases for success in the sense of succeeding; there is convergence of the actualities in the sense of suchness (reality). There is convergence of serenity in the sense of non-distraction; there is convergence of insight in the sense of contemplation; there is convergence of serenity and insight in the sense of single function (taste); there is convergence of coupling in the sense of non-excess. Purification of virtue in the sense of restraint is convergence; purification of cognizance in the sense of non-distraction is convergence; purification of view in the sense of seeing is convergence; liberation in the sense of freedom is convergence; recognition in the sense of penetration is convergence; deliverance in the sense of giving up is convergence; knowledge of exhaustion in the sense of cutting off is convergence. In the sense of root foundation, zeal is convergence; in the sense of origination, attention is convergence; in the sense of combining, contact is convergence; in the sense of being foremost, [217] concentration is convergence; in the sense of dominance, mindfulness is convergence; in the sense of being the highest of all, understanding is convergence; in the sense of core, deliverance is convergence; in the sense of end, nibbana which merges in the deathless is convergence.[3]

3. How then, is convergence that much only?

No. At the moment of the stream-entry path: there is convergence of seeing, which is right view; ... [and so on as in §2] ... knowledge of destruction in the sense of cutting off is convergence. In the sense of root-foundation, zeal is convergence ... [and so on as in §2] ... in the sense of end, nibbana which merges in the deathless is convergence.

4. How then, is convergence that much only?

No. At the moment of the fruition of stream entry: there is convergence of seeing, which is right view; ... [and so on as in §2] ... knowledge of non-arising in the sense of tranquillization is convergence. In the sense of root-foundation, zeal is convergence ... [and so on as in §2] ... in the sense of end, nibbana which merges in the deathless is convergence.

5. How then, is convergence that much only?

No. At the moment of the once-return path: there is convergence of seeing, which is right view; ... [repeat §3].

6. How then, is convergence that much only?

No. At the moment of the fruition of once return: there is convergence of seeing, which is right view; ... [repeat §4].

7. How then, is convergence that much only?

No. At the moment of the non-return path: there is convergence of seeing, which is right view; ... [repeat §3].

8. How then, is convergence that much only?

No. At the moment of the fruition of non-return there is convergence of seeing, which is right view; ... [repeat §4].

9. How then, is convergence that much only?

No. At the moment of the arahant path: there is convergence of seeing, which is right view; ... [repeat §3].

10. How then, is convergence that much only?

No. At the moment of the fruition of arahantship: there is convergence of seeing, which is right view; ... [repeat §4].

11. [When] this [noble person] abandons defilements,[4] [then] he abandons past defilements, abandons future defilements, abandons presently-arisen defilements?

[Suppose that] he abandons past defilements.

If he abandons past defilements, he destroys what has already been destroyed, causes to cease what has already ceased, causes to vanish what has already vanished, causes to subside what has already subsided. What is past, which is non-existent, that he abandons?

He does not abandon past defilements. [Suppose that] he abandons future defilements.

If he abandons future defilements, he abandons what has not been born, he abandons what has not been generated, he abandons what has not arisen, he abandons what has not become manifest. What is future, which is non-existent, that he abandons?

He does not abandon future defilements. [Suppose that] he abandons presently-arisen defilements.

If he abandons presently-arisen defilements, then though inflamed with greed, he abandons greed, though corrupted by hate, he abandons hate, though deluded, he abandons delusion, though shackled, he abandons conceit (pride), though misapprehending, he abandons [wrong] view, though distracted, he abandons agitation, though undecided, he abandons uncertainty, though having inveterate habits, he abandons underlying-tendency, dark and bright ideas occur coupled together, and there is development of a path that has defilement. [218]

He does not abandon past defilements, he does not abandon future defilements, he does not abandon presently-arisen defilements.

If he does not abandon past defilements and he does not abandon future defilements, and he does not abandon presently-arisen defilements, then there is no development of the path, there is no realization of its fruition, there is no convergence of ideas?

That is not so. There is development of the path, there is realization of its fruition, there is convergence of ideas.

In what way?

12. Suppose there were a young tree with unborn fruit, and a man cut its root, then the unborn fruit of the tree remain unborn and do not come to be born, they remain ungenerated and do not come to be generated, they remain unarisen and do not come to be arisen, they remain unmanifest and do not come to be manifested. So too, arising is a cause, arising is a condition, for the generation of defilements. Seeing danger in arising, cognizance enters into (launches out into) non-arising. With cognizance's entering into (launching out into) non-arising the defilements that would be generated with arising as their condition remain unborn and do not come to be born, ... remain unmanifest and do not come to be manifested. So with the cessation of the cause there is the cessation of suffering. Occurrence is a cause ... the sign is a cause ... Accumulation is a cause, accumulation is a condition, for the generation of defilements. Seeing danger in accumulation, cognizance enters into (launches out into) non-accumulation. With cognizance's entering into (launching out into) non-accumulation the defilements that would be generated with accumulation as their condition remain unborn and do not come to be born, ... remain unmanifest and do not come to be manifested. So with the cessation of the cause there is the cessation of suffering. Thus there is development of the path, there is realization of its fruition, there is convergence of ideas.

End of Treatise on Convergence.

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[1] For the rendering of *abhisamaya* by *convergence* <Ñāṇamoli intended to write a note, but it has not been found. This translation is etymological and probably was intended to express the penetrating of the four actualities as a single penetration, one 'convergence'. Cf. PsA p. 164 PTS edn. On p. 102 Mahānāma seems to explain *sam-* here by *sammā*, i.e. 'going rightly into,' though the Burmese transcript reads *sam-ā*, which would support Ñāṇamoli's idea, moreover PsA 686 reads *sam-ā* without recorded variant. Aggavaṃsa (Sadd pp. 419 and 884) however supports *sammā* here and thus *sam-ā* may be only a hasty 'correction'. Etymologically *sammā* also originally means 'going together'. Cf. also V, 91.>

[2] Read *Kena abhisameti? Cittena abhisameti. Hañci cittena*, etc.

[3] For this § cf. Tr. 1, §§26 and 360 in particular.

[4] Read *Yvāyaṃ kilese pajahati, atīte kilese pajahati, anāgate*, etc. Comy. says '*Yvāyan ti ayaṃ maggaṭṭho ariyo puggalo*' (PsA 512 S[e]). Burmese transcript paraphrases with '*Yvāyaṃ yo ayaṃ abhisamayo*' which would seem therefore to be not quite correct.

< On the formulation of these arguments see pp. xxxvi *f.* >

[*TREATISE XXIV. — ON SECLUSION*]

1. 'Bhikkhus, just as any feats to be performed by physical strength are all performed by depending on the earth, standing on the earth, and that is how they are performed, so too, it is by depending on virtue, standing on virtue, that a bhikkhu develops the noble eightfold path, makes much of the noble eightfold path.

'And how is it, bhikkhus, that by depending on virtue, standing on virtue, a bhikkhu develops the noble eightfold path, makes much of the noble eightfold path? Here, bhikkhus, a bhikkhu develops right view depending on seclusion, depending on fading away, depending on cessation, resulting in relinquishment; he develops right thought ... right speaking ... right action ... right living ... right effort ... right mindfulness ... he develops right concentration depending on seclusion, depending on fading away, depending on cessation, resulting in relinquishment. That is how, by depending on virtue, standing on virtue, a bhikkhu develops the noble eightfold path, makes much of the noble eightfold path.

'Bhikkhus, just as these seeds and plants that come to growth, increase and maturity all do so by depending on the earth, standing on the earth, and that is how they come to growth, increase and maturity, so too, it is by depending on virtue, by standing on virtue, [220] that a bhikkhu developing the noble eightfold path, making much of the noble eightfold path, reaches growth, increase and maturity in [good] ideas.

'And how is it, bhikkhus, that by depending on virtue, standing on virtue, a bhikkhu developing the noble eightfold path, making much of the noble eightfold path, reaches growth, increase and maturity in [good] ideas? Here, bhikkhus, a bhikkhu develops right view depending on seclusion, ... [as above] ... develops right concentration depending on seclusion, depending on fading away, depending on cessation, resulting in relinquishment'. (S v 45 *f.*)

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2. In the case of right view there are five kinds of seclusion, five kinds of fading away, five kinds of cessation, five kinds of relinquishment, and twelve dependent factors.

In the case of right thought ...
In the case of right speaking ...
In the case of right acting ...
In the case of right living ...

In the case of right effort ...

In the case of right mindfulness ...

In the case of right concentration ...

3. In the case of right view what are the five kinds of seclusion?

They are seclusion by suppression, seclusion by substitution of opposites, seclusion by cutting off, seclusion by tranquillization, and seclusion as escape.

Seclusion by suppression is seclusion of the hindrances in one developing the first jhana. Seclusion by substitution of opposites is seclusion of the recourse to wrong view in one developing concentration partaking of penetration. Seclusion by cutting off is in one developing the supramundane path that leads to destruction [of defilement]. Seclusion by tranquillizing is at the moment of fruition. Seclusion as escape is cessation, nibbana.

These are the five kinds of seclusion in the case of right view. And [in the case of seclusion] he is (1) filled with zeal, (2) resolved with faith, and (3) his cognizance is quite steady.

4. In the case of right view what are the five kinds of fading away?

They are fading away by suppression, fading away by substitution of opposites, fading away by cutting off, fading away by tranquillization and fading away as escape.

Fading away by suppression is fading away of the hindrances in one developing the first jhana. Fading away by substitution of opposites is fading away of the recourse to wrong view ... [and so on as in §3] ... Fading away as escape is cessation, nibbana.

These are the five kinds of fading away in the case of right view. And [in the case of fading away] he is (4) filled with zeal, (5) resolved with faith, and (6) his cognizance is quite steady. [221]

5. In the case of right view what are the five kinds of cessation?

They are cessation by suppression, cessation by substitution of opposites, cessation by cutting off, cessation by tranquillization, and cessation as escape.

Cessation by suppression is cessation of the hindrances in one developing the first jhana ... [and so on as in §3] ... Cessation as escape is cessation, nibbana.

These are the five kinds of cessation in the case of right view. And [in the case of cessation] he is (7) filled with zeal, (8) resolved with faith, and (9) his cognizance is quite steady.

6. In the case of right view what are the five kinds of relinquishment?

They are relinquishment by suppression, relinquishment by substitution of opposites, relinquishment by cutting off, relinquishment by tranquillization, and relinquishment as escape.

Relinquishment by suppression is relinquishment of the hindrances in one developing the first jhana ... [and so on as in §3] ... Relinquishment as escape is cessation, nibbana.

These are the five kinds of relinquishment in the case of right view. And [in the case of relinquishment] he is (10) filled with zeal, (11) resolved with faith, and (12) his cognizance is quite steady.[1]

These are the five kinds of seclusion, five kinds of fading away, five kinds of cessation, five kinds of relinquishment, and twelve dependent factors,[1] in the case of right view.

7–10. In the case of right thought what are the five kinds of seclusion?

11–14. In the case of right speaking ...

15–18. In the case of right acting ...

19–22. In the case of right living ...

23–26. In the case of right effort ...

27–30. In the case of right mindfulness ...

31–34. In the case of right concentration ... [222]

They are seclusion by suppression...

Seclusion by suppression is...

These are the five kinds of seclusion in the case of right concentration. And [in the case of relinquishment] he is (10) filled with zeal, (11) resolved with faith, and (12) his cognizance is quite steady.

These are the five kinds of seclusion, five kinds of fading away, five kinds of cessation, five kinds of relinquishment, and twelve dependent factors, in the case of right concentration.

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35–64. 'Bhikkhus, just as any feats to be performed ... [223] [repeat §1 up to] ... standing on virtue, that a bhikkhu develops the seven enlightenment factors ...

' ... developing the seven enlightenment factors, making much of the seven enlightenment factors, reaches growth, increase and maturity in [good] ideas.'

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65–88. ... the five powers ...

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89–100. ... the five faculties ... [224]

These are the five kinds of seclusion, five kinds of fading away, five kinds of cessation, five kinds of relinquishment, and twelve dependent factors, in the case of the understanding faculty.

End of Treatise on Seclusion.

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Note

[1] The reason why there is no separate explanation of the 'twelve dependent factors' (see preface to vol. ii of the PTS Pali ed.) is that there is nothing to explain: they are simply the 'zeal', 'faith' and 'steadiness' in the four cases of 'seclusion', 'fading-away', 'cessation' and 'relinquishment' — $3 \times 4 = 12$. See PsA 515. The three have already been defined in Tr. I.

[*TREATISE XXV. — ON BEHAVIOUR*]

1. [225] Behaviour: there are eight kinds of behaviour: ... [repeat Tr. IV, §§31–3 without alteration or addition].

Treatise on Behaviour is completed.

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[*TREATISE XXVI. — ON MARVELS (METAMORPHOSIS)*]

1. [227] 'Bhikkhus, there are these three kinds of marvel (metamorphosis). What three? The marvel of success, the marvel of disclosure, the marvel of advice.

'And what, bhikkhus, is the marvel of success? Here, bhikkhus, a bhikkhu enjoys the various kinds of success (supernormal powers); having been one, he becomes many, ... [and so on as in Tr. I §527 up to] ... he wields bodily mastery even as far as the Brahmā world. This, bhikkhus, is called the marvel of success.

'And what, bhikkhus, is the marvel of disclosure? Here, bhikkhus, someone, by means of a sign [such as a posture], discloses that 'Your mind is thus, your mind is so, your cognizance is such', and even if he discloses much, it is as he says it is and not otherwise. And here, bhikkhus, someone not only discloses by means of a sign, but also, by having heard the sound of human beings or non-human beings or deities[1], he discloses that 'Your mind is thus, your mind is so, your cognizance is such', and even if he discloses much, it is as he says it is and not otherwise. And here, bhikkhus, someone not only discloses by means of a sign, and he not only discloses by having heard the sound of human beings or non-human beings or deities, but also, by having heard the sound of the intervention of applied thought[2] in one exercising applied or sustained thought, he discloses that 'Your mind is thus, your mind is so, your cognizance is such', and even if he discloses much, it is as he says it is and not otherwise. And here, bhikkhus, someone not only discloses by means of a sign, and he not only discloses by having heard the sound of human beings or non-human beings or deities, and he not only discloses by having heard the sound of the intervention of applied thought in one exercising applied and sustained thought, [228] but also, by penetrating with his will the will of one possessed of concentration without applied and sustained thought, he understands that 'The mind formations of this worthy one are so disposed that next upon this cognizance of his he will have such and such an applied-thought', and even if he discloses much, it is as he says it is and not otherwise. This, bhikkhus, is called the marvel of disclosure.

'And what, bhikkhus, is the marvel of advice? Here, bhikkhus, someone advises thus 'Exercise applied-thought thus, do not exercise applied-thought thus; give attention thus, do not give attention thus; abandon this, undertake this, abide in this'. This, bhikkhus, is called the marvel of advice.

'These, bhikkhus, are the three kinds of marvel' (A i 170).

2. Renunciation succeeds (*ijjhati*): this is success (*iddhi*). It metamorphoses (*paṭiharati*) zeal for sensual-desires: this is a metamorphosis (*pāṭihāriya).* All those who are possessed of that renunciation are pure in cognizance and without commotion in thought: this is metamorphosis by disclosure. That renunciation ought to be cultivated thus, ought to be developed thus, ought to be made much of thus: this is metamorphosis by advice.

Non-ill-will succeeds ... [and so on with the rest of the seven hindrances and their opposites, the four jhanas, the four immaterial attainments, the eighteen principal insights, and the four paths, but not fruitions — see Tr. I §§36–40] ...

The arahant path succeeds (*ijjhati*): this is success (*iddhi*). It metamorphoses (*paṭiharati*) all defilements: this is metamorphosis (*pāṭihāriya*). All those who are possessed of that arahant path are pure in cognizance and without commotion in thought: this is metamorphosis by disclosure. That arahant path ought to be cultivated thus, ought to be developed thus, ought to be made much of thus, mindfulness ought to be established in accordance with it thus: this is metamorphosis by advice.

*

3. Renunciation succeeds: this is success. It metamorphoses zeal for sensual-desires: this is a metamorphosis. The success (*iddhi*) and the metamorphosis (*pāṭihāriya*) constitute what is called metamorphosis by success (*iddhi-pāṭihāriya*).

Non-ill-will succeeds: ... [and so on as above up to] ...

The arahant path succeeds: this is success. It metamorphoses all defilements: this is a metamorphosis, the success and the metamorphosis constitute what is called metamorphosis by success.

End of Treatise on Marvels (Metamorphosis).

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Notes

[1] 'Of human beings who have understood that cognizance' (PsA 516 S[e]).

[2] 'Having heard the sing-song sound uttered by those muttering when asleep or inattentive, which arises owing to the intervention of applied thinking' (PsA 516 S[e], PTS edn. 693).

[*TREATISE XXVII. — ON SAME-HEADED-NESS*]

1. Understanding of the complete cutting off of all ideas, of their cessation, and of their non-reappearance, is knowledge of the meaning of same-headed-ness.
2. *Of all ideas*: The five aggregates, ... [repeat Tr. I §§465–470 without alteration or addition].

End of Treatise on Same-headed-ness.

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[*TREATISE XXVIII — ON THE FOUNDATIONS OF MINDFULNESS*]

1. 'Bhikkhus, there are these four foundations of mindfulness. What four? Here, bhikkhus, a bhikkhu dwells contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He dwells contemplating feelings as feelings, ... He dwells contemplating cognizance as cognizance ... He dwells contemplating ideas as ideas, ardent, fully aware, and mindful, having put away covetousness and grief for the world. These are the four foundations of mindfulness' (S v 73).

*

2. How does he dwell contemplating the body as a body?

Here someone contemplates the earth body as impermanent, not as permanent, as painful, not as pleasant, as not self, not as self; he becomes dispassionate, does not delight; he causes greed to fade away, does not inflame it; he causes cessation, not arising; he relinquishes, does not grasp. When he contemplates as impermanent he abandons perception of permanence, when he contemplates as painful he abandons perception of pleasure, when he contemplates as not self he abandons perception of self, when he becomes dispassionate he abandons delight, when his greed fades away he abandons greed, when he causes cessation he abandons arising, when he relinquishes he abandons grasping. <cf. Tr. I §16>

3. He contemplates the body in these seven aspects. The body is the establishment (foundation), but it is not the mindfulness. Mindfulness is both the establishment (foundation) and the mindfulness. By means of that mindfulness and that knowledge he contemplates that body. Hence 'Development of the Foundation (Establishment) of Mindfulness consisting in contemplation of the body as a body' is said. <cf. Tr. III §196>

4. *Development*: there are four kinds of development: development in the sense of non-excess of ideas produced therein, development in the sense of single function (taste) of the faculties, development in the sense of effectiveness of the appropriate energy, and development in the sense of repetition.[1] <Tr. I §135>

5–7. Here someone contemplates the water body ...

8–10. ... the fire body ...

11–13. ... the air body ...

14–16. ... the head-hair body ...

17–19. ... the body-hair body ...

20–22. ... the outer-skin body ...
23–25. ... the inner-skin body ...
26–28. ... the flesh body ...
28–31. ... the blood body ...
32–34. ... the sinew body ...
35–37. ... the bone body ...
38–40. ... the bone-marrow body ... [233]
... in the sense of repetition.
That is how he dwells contemplating the body as a body. <cf. I §5>

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41. How does he dwell contemplating feelings as feelings?
Here someone contemplates pleasant feeling as impermanent, not as permanent, ... he abandons grasping.
42. He contemplates feelings in these seven aspects. The feeling is the establishment (foundation), but it is not the mindfulness. Mindfulness is both the establishment (foundation) and the mindfulness. By means of that mindfulness and that knowledge he contemplates that feeling. Hence 'Development of the Foundation (Establishment) of Mindfulness consisting in contemplation of feeling as feelings' is said. <cf. Tr. III §294>
43. Development: ... in the sense of repetition.
44–46. Here someone contemplates painful feeling ...
47–49. Here someone contemplates neither-painful-nor-pleasant feeling ...
... in the sense of repetition.
That is how he dwells contemplating feelings as feelings.

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50. How does he dwell contemplating cognizance as cognizance?
Here someone contemplates greedy cognizance as impermanent, not as permanent, ... he abandons grasping. [234]
51. He contemplates cognizance in these seven aspects. Cognizance is the establishment (foundation), but it is not the mindfulness. Mindfulness is both the establishment (foundation) and the mindfulness. By means of that mindfulness and that knowledge he contemplates that cognizance. Hence 'Development of the Foundation (Establishment) of Mindfulness consisting in contemplation of cognizance as cognizance' is said. <cf. III 397>
52. Development: ... in the sense of repetition.
53–55. Here someone contemplates ungreedy cognizance ...
56–58. ... hating cognizance ...
59–61. ... unhating cognizance ...

62–64. ... deluded cognizance ...
65–67. ... undeluded cognizance ...
68–70. ... cramped cognizance ...
71–73. ... distracted cognizance ...
74–76. ... exalted cognizance ...
77–79. ... unexalted cognizance ...
80–82. ... surpassed cognizance ...
83–85. ... unsurpassed cognizance ...
86–88. ... concentrated cognizance ...
89–91. ... unconcentrated cognizance ...
92–94. ... liberated cognizance ...
95–97. ... unliberated cognizance ...
98–100. ... eye consciousness ...
101–103. ... ear consciousness ...
104–106. ... nose consciousness ...
107–109. ... tongue consciousness ...
110–112. ... body consciousness ...
113–115. ... mind consciousness ...
... in the sense of repetition.

That is how he dwells contemplating cognizance as cognizance.

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106. How does he dwell contemplating ideas as ideas?

Here someone contemplates all ideas excluding the body, excluding feeling and excluding cognizance, as impermanent, not as permanent, ... he abandons grasping. <cf. Tr. III §495>

107. He contemplates ideas in these seven aspects.

Ideas are the establishment (foundation) but they are not the mindfulness. Mindfulness is both the establishment (foundation) and the mindfulness. By means of that mindfulness and that knowledge he contemplates those ideas. Hence 'Development of the Foundation (Establishment) of Mindfulness consisting in [235] contemplating of ideas as ideas' is said.

108. Development: ... in the sense of repetition.

That is how he dwells contemplating ideas as ideas.

End of Treatise on the foundations of mindfulness.

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Note

[1] For these §§ in more complete form see Tr. III §§196–8.

[*TREATISE XXIX. — ON INSIGHT*]

1. 'Thus I heard. At one time the Blessed One was living at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park. There he addressed the bhikkhus, thus: 'Bhikkhus'. 'Venerable Sir' they replied. The Blessed One said this:

2. 'Bhikkhus, when a bhikkhu sees any formation as permanent it is not possible that he shall make a choice [1] in conformity [with actuality], and without making a choice in conformity [with actuality] it is not possible that he shall enter upon the certainty of rightness, and without entering upon the certainty of rightness it is not possible that he shall realize the fruit of stream-entry or the fruit of once-return or the fruit of non-return or the fruit of arahantship. Bhikkhus, when a bhikkhu sees all formations as impermanent it is possible that he shall make a choice in conformity [with actuality], and making a choice in conformity [with actuality] it is possible that he shall enter upon the certainty of rightness, and by entering upon the certainty of rightness it is possible that he shall realize the fruit of stream-entry or the fruit of once-return or the fruit of non-return or the fruit of arahantship.

3. 'Bhikkhus, when a bhikkhu sees any formation as pleasant it is not possible that he shall make a choice in conformity, and ... [and so on as in §2 up to] ... or the fruit of [237] arahantship. Bhikkhus, when a bhikkhu sees all formations as painful it is possible that he shall make a choice in conformity, and ... [and so on as in §2 up to] ... or the fruit of arahantship.

4. 'Bhikkhus, when a bhikkhu sees any idea as self it is not possible that he shall make a choice in conformity, and ... [and so on as in §2 up to] ... or the fruit of arahantship. Bhikkhus, when a bhikkhu sees all ideas [2] as not self it is possible that he shall make a choice in conformity, and ... [and so on as in §2 up to] ... or the fruit of arahantship.

5. 'Bhikkhus, when a bhikkhu sees nibbana as painful it is not possible that he shall make a choice in conformity, and ... [and so on as in §2 up to] ... or the fruit of arahantship. Bhikkhus, when a bhikkhu sees nibbana as pleasant it is possible that he shall make a choice in conformity, and ... [and so on as in §2 up to] ... or the fruit of arahantship' (A iii 441 *f.*). [238]

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6. In how many aspects does he choose in conformity [with actuality]? In how many aspects does he enter upon the certainty of rightness?

He chooses in conformity [with actuality] in forty aspects. He enters upon the certainty of rightness in forty aspects.

7. In what forty aspects does he choose in conformity?

In what forty aspects does he enter upon the certainty of rightness?

[He sees] the five aggregates as impermanent, as painful, as a disease, a boil, a dart, a calamity, an affliction, as alien, as disintegrating, as a plague, a disaster, a terror, a menace, as fickle, perishable, unenduring, as no protection, no shelter, no refuge, as empty, vain, void, not self, as a danger, as subject to change, as having no core, as the root of calamity, as murderous, as due to be annihilated, as subject to cankers, as formed, as Māra's bait, as connected with the idea of birth, connected with the idea of ageing, connected with the idea of illness, connected with the idea of death, connected with the idea of sorrow, connected with the idea of lamentation, connected with the idea of despair, connected with the idea of defilement.

8. Seeing the five aggregates as impermanent, he chooses in conformity; seeing how the cessation of the five aggregates is nibbana, which is permanent, he enters into the certainty of rightness.

Seeing the five aggregates as painful, he chooses in conformity; seeing how the cessation of the five aggregates is nibbana, which is pleasant, he enters upon the certainty of rightness.

... as a disease, ... which is health, ...
... as a boil, ... which is no boil, ...
... as a dart, ... which is no dart, ...
... as a calamity, ... which is no calamity, ...
... as an affliction, ... which is non-affliction, ... [239]
... as alien, ... which is independence of others, ...
... as disintegrating, ... which is not disintegrating, ...
... as a plague, ... which is no plague, ...
... as a disaster, ... which is no disaster, ...
... as a terror, ... which is non-terror, ...
... as a menace, ... which is no menace, ...
... as fickle, ... which is unfickle, ...
... as perishable, ... which is unperishable, ...
... as unenduring, ... which is enduring, ...
... as no protection, ... which is a protection, ...
... as no shelter, ... which is a shelter, ...
... as no refuge, ... which is a refuge, ...
... as empty, ... [240] which is not empty, ...
... as vain, ... which is not vain, ...
... as void, ... which is the ultimate voidness, ...

... as not self, ... which is the ultimate meaning (aim), ...
... as a danger, ... which is without danger, ...
... as subject to change, ... which is not subject to change, ...
... as having no core, ... which is the core, ...
... as the root of calamity, ... which is not the root of calamity, ...
... as murderous, ... which is not murderous, ...
... as due to be annihilated, ... which is not due to be annihilated, ...
... as subject to cankers, ... which is free from cankers, ...
... as formed, ... which is unformed, ... [241]
... as Māra's materialistic bait, ... which is unmaterialistic, ...
... as connected with the idea of birth, ... which is unborn, ...
... as connected with the idea of ageing, ... which is unageing, ...
... as connected with the idea of ailment, ... which is unailing, ...
... as connected with the idea of death, ... which is deathless, ...
... as connected with the idea of sorrow, ... which is sorrowless, ...
... as connected with the idea of lamentation, ... which is without lamentation, ...
... as connected with the idea of despair, ... which is non-despair, ...

Seeing the five aggregates as connected with the idea of defilement, he chooses in conformity [with actuality]; seeing how the cessation of the five aggregates is nibbana, which is without defilement, he enters upon the certainty of rightness.

9. As impermanent is contemplation of impermanence.
As painful is contemplation of pain.
As a disease is contemplation of pain.
As a boil is contemplation of pain.
As a dart is contemplation of pain.
As a calamity is contemplation of pain.
As an affliction is contemplation of pain.
As alien is contemplation of not self.
As disintegrating is contemplation of impermanence.[3]
As a plague is contemplation of pain.
As a disaster is contemplation of pain.
As a terror [242] is contemplation of pain.
As a menace is contemplation of pain.
As fickle is contemplation of impermanence.
As perishable is contemplation of impermanence.
As unenduring is contemplation of impermanence.
As no protection is contemplation of pain.
As no shelter is contemplation of pain.
As no refuge is contemplation of pain.

As empty is contemplation of not self.[3]
As vain is contemplation of not self.
As void is contemplation of not self.
As not self is contemplation of not self.
As a danger is contemplation of pain.
As subject to change is contemplation of impermanence.
As having no core is contemplation of impermanence.[3]
As the root of calamity is contemplation of pain.
As murderous is contemplation of pain.
As due to be annihilated is contemplation of impermanence.
As subject to cankers is contemplation of pain.
As formed is contemplation of impermanence.
As Māra's materialistic bait is contemplation of pain.
As connected with the idea of birth is contemplation of pain.
As connected with the idea of ageing is contemplation of pain.
As connected with the idea of ailment is contemplation of pain.
As connected with the idea of death is contemplation of impermanence.
As connected with the idea of sorrow is contemplation of pain.
As connected with the idea of lamentation is contemplation of pain.
As connected with the idea of despair is contemplation of pain.
As connected with the idea of defilement is contemplation of pain.

In these forty aspects he chooses in conformity [with actuality]. In these forty aspects he enters upon the certainty of rightness.

10. When he chooses in conformity [with actuality] in these forty aspects and enters upon the certainty of rightness in these forty aspects, how many kinds of contemplation of impermanence, how many kinds of contemplation of pain, and how many kinds of contemplation of not self does he have?

Five and twenty contemplations of not self,
And fifty contemplations of impermanence,
The rest, which number a hundred and twenty-five,
Are contemplations reckoned as of pain.

End of Treatise on insight.

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Notes

[1] For *Khanti* as *choice* see Tr. XIX note 1.
[2] I have followed Aṅguttara PTS text, which has *sabbadhammaṃ* (iii 442).
[3] Following the commentary and Vism p. 613, the text should read *Palokato ti aniccānupassanā* and *Rittato ti anattānupassanā* and *Asārakato ti aniccānupassanā*.

[*TREATISE XXX. — ON A SCHEDULE*]

1. Unparched (see M ii 341).
It is liberated, thus it is liberation.
Recognition <is> deliverance. <Ps A 701>
The higher virtue,
The higher cognizance,
The higher understanding.
Tranquillity.
Knowledge.
Seeing.
Purification.
Renunciation.
Escape.
<Seclusion.>
Relinquishment.
Behaviour.
Jhana liberation.
Development,
Steadiness,
Life.

*

2. *Unparched*:
Unparched by zeal for sensual-desires owing to renunciation, Unparched by ill-will owing to non-ill-will ... [and so on with the rest of the seven hindrances, the four jhanas, the four immaterial attainments, the eighteen principal insights and the four paths, as in Tr. I §§36–40, but excluding the four fruitions, up to] ... Unparched by any defilements owing to the Arahant path.

3. *It is liberated, thus it is liberation*:[1] it is liberated from zeal for sensual-desires by renunciation, thus it is liberation. It is liberated from ill-will by non-ill-will, thus it is liberation ... It is liberated from all defilements by the Arahant path, thus it is liberation.

4. *Recognition <is> deliverance*: renunciation is recognized (*vijjati*), thus it is recognition; he is delivered from zeal for sensual-desires, thus it is deliverance. It being recognized, he is delivered; being delivered, it is recognized, thus recognition <is> deliverance. Non-ill-will ... The Arahant path is recognized, thus it is recognition; he is delivered from

all defilements, thus it is deliverance. Being recognized, he is delivered; being delivered, it is recognized, thus recognition <is> deliverance.

5. *The higher virtue, the higher cognizance, the higher understanding*:

Owing to renunciation there is purification of virtue in the sense of restraint of zeal for sensual desires, there is purification of cognizance in the sense of non-distraction, there is purification of view in the sense of seeing. The meaning of restraint therein is training in the higher virtue, the meaning of non-distraction therein is training in the higher cognizance, the meaning of seeing therein [244] is training in the higher understanding. Owing to non-ill-will ... Owing to the Arahant path there is purification of virtue in the sense of restraint of all defilements, there is purification of cognizance in the sense of non-distraction, there is purification of view in the sense of seeing. The meaning of restraint therein is training in the higher virtue, the meaning of non-distraction therein is training in the higher cognizance, the meaning of seeing therein is training in the higher understanding. <cf. Tr. I §265>

6. *Tranquillity*: By renunciation he tranquillizes zeal for sensual-desires. By non-ill-will ... By the Arahant path he tranquillizes all defilements.

7. *Knowledge*: Renunciation due to the abandoning of zeal for sensual-desires is knowledge in the sense of being known. Non-ill-will ... The Arahant path due to the abandoning of all defilements is knowledge in the sense of being known.

8. *Seeing*: Renunciation due to the abandoning of zeal for sensual-desires is seeing due to being seen. Non-ill-will ... The Arahant path due to the abandoning of all defilements is seeing due to being seen.

9. *Purification*: One who abandons zeal for sensual-desires is purified by renunciation. One who abandons ill-will ... One who abandons all defilements is purified by the Arahant path.

10. *Renunciation*:

This is the escape in the case of sensual-desires, that is to say, renunciation. This is the escape in the case of the kinds of materiality, that is to say, immateriality. But in the case of whatever is, is formed, and is dependently arisen, cessation is renunciation.

Non-ill-will is the renunciation of ill-will. Perception of light ... The Arahant path is the renunciation of all defilements.

11. *Escape*:

This is the escape in the case of sensual-desires, that is to say, renunciation. This is the escape in the case of the kinds of materiality, that is to say immateriality. But in the case of whatever is, is formed, and is dependently arisen, cessation is the escape.

Renunciation is the escape in the case of zeal for sensual-desires.

Non-ill-will is the escape in the case of ill-will. Perception of light ... The Arahant path is the escape in the case of all defilements.

12. *Seclusion*: Renunciation is seclusion in the case of zeal for sensual-desires. [245] Non-ill-will ... The Arahant path is seclusion in the case of all defilements.

13. *Relinquishment*: He relinquishes zeal for sensual-desires by means of renunciation. He relinquishes ill-will by means of non-ill-will ... He relinquishes all defilements by means of the Arahant path.

14. *Behaviour*: One abandoning zeal for sensual-desires behaves according to renunciation. One abandoning ill-will ... One abandoning all defilements behaves according to the Arahant path.

15. *Jhana liberation*:

Renunciation is ignited (*jhāyati*), thus it is jhana; it consumes (*jhāpeti*) zeal for sensual-desires, thus it is jhana. Being ignited (*jhāyanto*), it is liberated, thus it is jhana liberation; consuming (*jhāpento*), it is liberated, thus it is jhana liberation. They are ignited (*jhāyanti*) [namely, good] ideas (*dhamma*); they are consumed (*jhāpenti*) [namely,] defilements. He knows the ignited (*jhāta*) and the consumed (*jhāpa*), thus there is jhana liberation.

Non-ill-will is ignited ...

The Arahant path is ignited, thus it is jhana; ... He knows the ignited and the consumed, thus it is jhana liberation.

16. *Development, steadiness, and life*:

One who abandons zeal for sensual-desires develops renunciation, thus he is possessed of development; By means of renunciation he steadies cognizance, thus he is possessed of steadiness; Being thus possessed of development and possessed of steadiness, he lives what is the same [as renunciation], not what is not the same (unsame); he lives rightly, not wrongly, he lives what is purified, not what is defiled. Being thus possessed of development, possessed of steadiness, and possessed of [right] living, whatever company he approaches, whether khattiya company or brahman company or householder company or ascetic company, he approaches it with assurance and unhesitantly. Why is that? Because he is thus possessed of development, possessed of steadiness, and possessed of [right] living.

One who abandons ill-will ... [246]

One who abandons all defilements ... Possessed of [right] living.

End of Treatise on a schedule.

Here is the List of Contents:

Knowledge, views, breaths, faculties,
And liberations for the fifth,
Destination, action and perversions,
Path, and fine-extract, make up ten.

Coupling, actualities, enlightenment factors,
Lovingkindness, and fading as fifth,
Discriminations, the Wheel of the True Idea,
The supramundane, the powers, and voidness.

Understanding, success, convergence,
Seclusion, behaviour as fifth,
Marvels, and same-headedness,
Mindfulness, insight, and a schedule.

* * * *

The Book on Discrimination is completed

Note on Tr. XXX

[1] PTS text vol. ii, p. 243, ll. 7–9 read ... *Arahattamaggena sabbakilesehi nicchāto. (new para) Muccatī ti vimokkho ti. Nekkhammena.*

Paṭisambhidāmagga

INDEX

Note: In order not to clutter up the index the repetitions in the text have been treated in a special way. There are two types of repetitions, or recurring patterns, in the work: they are (1) the sets of dhammas taken direct from the suttas — e.g. the five faculties beginning with faith, the seven enlightenment factors beginning with mindfulness, the eight path factors beginning with right view, etc., etc., and their corresponding sets of meanings and opposites — and (2) the formal lists or patterns peculiar to this work. (1) The first kind have been treated by referring the later members of a set to the initial member for all those references where they do not occur alone. The references for the concentration faculty, for example, where it occurs as one of the five faculties, will be found under the faith faculty. (2) The second kind, which are fewer in number but much more elaborate, are each given *en bloc* references at the end of this index under the headings 'Series A, Series B, ... Series I'. Therefore each dhamma contained in these series is given a § reference in the body of the index to its first occurrence and a reference to the series given at the end of the index. For example, *formations* are in the main index given the §§ refs. for those instances where they occur alone; reference is there also made to *ignorance* as the initial member of the Dependent Origination in which they occur, and to *materiality* as the initial member of the Five Aggregates in which they also occur, as well as to *Series A* in which the Dependent Origination is also included.

Similes

Metaphors e.g. p. 402

GLOSSARY

by Bandu Madanayake

akampiya	unshakability
akuppa	unassailable
akusala	unprofitable
aggi	fire
ajjhatta	internal
aññathatta	otherness, otherwise
aññamañña	mutuality
aññāṇa	unknowing
aññātaññassāmītindriya	I shall come to know the unknown faculty
atidhāvana	overreaching
atimāna	haughtiness
atīta	past
attadamatha	self control
attabhāva	personality
attā	self
attha	meaning
atthangama	subsidence
adukkhamasukha	neither pain nor pleasure
addhā	period
addhāna	extent
adhigama, adhigamana	arrival
adhicitta	higher cognizance
adhiccasamuppannika	fortuitous originist
adhiṭṭhāna	decision
adhiṭṭhāna	steadiness, steadying
adhiṭṭhāna-bala	steadying power
adhiṭṭhita	steadied
adhipaññā	higher understanding
adhipaññādhammavipassanā	insight into ideas that is the higher understanding
adhimatta	outstandingness
adhimokkha	resolution
adhisīla	higher virtue

anaññathatta	not otherwise
anativattana	non excess
anattā	not self
anattānupassanā	contemplation of not self (see anicca)
anabhirati	disenchantment
anavajja	blamelessness
anavajja-bala	blamelessness power
anāgata	future
anāgāmitā	non return
anāmisa	unmaterialistic
anāvaraṇa-ñāṇa	unobstructed knowledge
anāvila	non commotion
anāsava	cankerless
anicca	impermanence, impermanent
aniccānupassanā	contemplation of impermanence
aniñjana	non perturbation
animitta	signless
animitta-vihāra	signless abiding
animitta-samāpatti	signless attainment
anuttariya	unsurpassable
anuparivattati	adapts (itself)
anupassanā	contemplation
anuppāda	non arising
anuppāda-ñāṇa	knowledge of non arising
anuloma	conformity
anusaya	underlying tendency
anusahagata	secondary (defilements)
anussati	recollection
anottappa	shamelessness
anta	finiteness
antarāya	obstruction
apariyāpanna	unincluded
apāya	state of deprivation
appaṭikkūla	unrepulsive
appaṭisankhā	non reflexion
appaṇihita	desireless
appaṇihita-vihāra	desireless abiding
appamaññā	measureless state
appamāṇa	measureless
appavatti	non occurrence
abhijānana	directly knowing

abhijjhā	covetousness
abhiññā	direct knowledge
abhiññāta	directly known
abhiññeyya	to be directly known
abhinandati	delights
abhiniropana	directing onto
abhinivesa	misinterpretation
abhinīhāra	guiding, guidance
abhibhāyatana	base of mastery
abhisandana	moistening
abhisamaya	convergence
amata	deathless
amarāvikkhepika	eel wriggler
arañña	forest
araṇa	without conflict
arati	boredom
arahatta	arahantship
arahant	arahant
ariya	noble one
ariyavaṃsa	noble one's heritage
arūpa	immateriality, immaterial
arūpakkhandha	immaterial aggregate
arūpabhava	immaterial being
arūpāvacara	immaterial sphere
alankāra	adornment
avikkhepa	non distraction
avijjā	ignorance
avippaṭisāra	non remorse
avisāra	non dissipation
avihiṃsā	non cruelty
avītikkama	non transgression
avyākata	indeterminate
avyāpāda	non ill-will
asankhata	unformed
asallīnatta	bestirring(-ness)
asāmantapaññā	unequalled understanding
asubha	foulness
asekha	adept
assaddhiya	non faith
assāda	attraction
assāda-diṭṭhi	hedonistic view

assāsapassāsa	in breath and out breath
ākankhana	wish
ākāra	aspect
ākāsa-kasiṇa	space kasina
ākāsānañcāyatana	base consisting of boundless space
ākiñcañña	nothingness
ādāna	grasping
ādivisodhana	purifying the beginning
ādīnava	danger
ādhipateyya	dominance
ānantarika	immediate succession
ānantarika-samādhi	concentration with immediate result
ānāpānasati	mindfulness of breathing
āpo	water
āpo-kasiṇa	water kasina
āmisa	materialistic
āmodana	gladdening
āyatana	base
āyūhana	accumulation
ārabbha	contingent upon
ārammaṇa	object, supporting
āruppasamāpatti	immaterial attainment
ālaya	reliance
āloka	light
ālokasaññā	perception of light
āvajjati	adverts
āvajjana	adverting
āvajjanta	adverts, etc.
āvajjita	adverted to
āsaya	bias
āsava	canker
āsava, āsāva <see note I[38]>	vigour
āsevanā	repetition
āhāra	nutriment
ijjhana	succeeding
iṭṭha	agreeable
itthi	woman
itthindriya	faculty of femininity
idappaccaya	causality, specific, conditionality
iddhi	success
iddhipāda	basis for success

iddhividha	supernormal power
inda	ruler
indriya	faculty
indriyaparopariya	penetration of other's faculties
iriyāpatha	posture
issariya-bala	lordship power
issā	envy
ukkaṇṭhana	dissatisfaction
uccheda	annihilation
uttari-paṭivedha	higher penetrating
uttāsa	fear
udaya	rise
uddhacca	agitation
uddhata	agitated
uddhumātaka	bloated
upakkilesa	imperfection
upagamana	adoption
upaṭṭhāna	foundation, establishment, appearance
upatthambhana	stiffening
upanāha	enmity
upapatti	rearising
upavicāra	sustention
upasama	peace
upādā, upādāya	derived-by-clinging
upādāna	clinging
upādānakkhandha	aggregate as object of clinging
upāyāsa	despair
upekkhā	equanimity
upekkhāsambojjhanga	equanimity enlightenment factor
upekkhāsukha	bliss of equanimity
upekkhindriya	faculty of equanimity
uppanna	arisen
uppāda	arising
ubbega	sense of urgency
ekagga	unification
ekaṭṭha	coefficient
ekatta	unity
ekattūpaṭṭhāna	establishment in unity
ekarasa	single function
ekasangahatā	includability as one
ekodi	singleness

esanā	search
okkamana	descent into a womb
ogha	flood
ottappa-bala	power of shame
obhāsa	illumination
oliyana	holding back
oḷārika; sukhuma	gross, subtle
kankhāvitaraṇā	overcoming of doubt
kamma	action, kamma
kammaniya	wieldy
kammanta	acting
kammabhava	being-as-action
kammavipāka	action result
karuṇā	compassion
kalyāṇa-puthujjana	magnanimous ordinary man
kāma	sensual desire
kāmacchanda	zeal for sensual desires
kāma-dhātu	principle of sensual desire
kāma-bhava	sensual desire being
kāma-rāga	greed for sense desires
kāmāvacara	sphere of sensual desire
kāyindriya	body faculty
kāyagatā sati	mindfulness occupied with the body
kāyadhātu	body principle
kāyaviññāṇa	body consciousness
kāyaviññāṇadhātu	body consciousness principle
kāyasakkhin	body witness
kāyasamphassa	body contact
kāyāyatana	body base
kilissati	defiles
kilesa	defilement
kusala	profitable
kesa	head hair
kosajja	indolence
kosalla	skill
kriyā	functional
khaṇa	moment
khanti	choice
khandha	aggregate
khaya	destruction
khaye ñāṇa	knowledge of destruction/exhaustion

khīṇāsava-bala	powers of one whose cankers are exhausted
khema	safety
gata	travelling
gati	destination
gambhīra-paññā	profound understanding
gahapati	householder
guṇa	special quality
gocara	domain
gotrabhū	change of lineage
ghana	compactness
ghāyana	smelling
cakka	blessing
cakkavattin	wheel turning monarch
cakkhāyatana	eye base
cakkhu	eye
cakkhu-indriya	eye faculty
cakkhu-dhātu	eye principle
cakkhu-viññāṇa	eye consciousness
cakkhu-viññāṇa-dhātu	eye consciousness principle
cakkhu-samphassa	eye contact
canda	moon
caraṇa	virtuous conduct
carita	temperament
cariyā	behaviour
cāga	giving up
citta	cognizance
citta-visuddhi	purification of cognizance
cetanā	volition
cetasika	consciousness-concomitant
ceto	mind, will, heart
cetopariya	penetration of will
ceto-vimutti	deliverance of will
chanda	zeal
chanda-rāga	zeal and greed
javana	impulsion
javana-paññā	impulsive understanding
jivhā	tongue
jīva	soul
jīvita	life
jīvita-sankhāra	life formation

jīvitindriya	life faculty
jotana	lighting
jhāna	jhana
jhāna-vimokkha	jhana liberation
jhāpeti	consumes
jhāyati	ignites
ñāṇa	knowledge
ñāta	known
ṭhānaṭṭhāna	possible and impossible
ṭhita	present
ṭhiti	stationariness; stagnation; presence; causal relationship
taṇhā	craving
tatha	such, true, real
tathatā	suchness
tathāgata	perfect one
tathāgata-bala	powers of a perfect one
tadaṅga	substitution of opposites
taraṇa	crossing over
tīraṇa	judging
tejo	fire
tejo-kasiṇa	fire kasina
tejo-dhātu	fire principle
thamba	obduracy
thīna-middha	stiffness and torpor (see kāmacchanda)
danta	controlled
daratha	distress
dassana	seeing
dāna	gift
diṭṭha	seen (diṭṭha, suta, muta, viññāta, seen, heard, sensed, cognized)
diṭṭha-dhamma-sukhavihāra	abiding in bliss here and now
diṭṭhi	view
diṭṭhigata	view, recourse to
diṭṭhiṭṭhāna	view, basis for
diṭṭhippatta	one attained to vision
diṭṭhi-visuddhi	purification of view
dibba-cakkhu	divine eye
dibba-sotadhātu	divine ear principle
dukkha	suffering; pain
dukkhānupassanā	contemplation of suffering (see anicca)

dukkhindriya	faculty of pain
duccarita	misconduct
duṭṭhulla	depravity
deva; devatā	deity
desanā	teaching
domanassa	grief
dosa	hate
dhamma	idea; True Idea
-dhamma	subject to
dhammakkhandha	aggregate of True Ideas
dhamma-cakka	wheel of the True Idea
dhammadhātu	idea principle
dhammavavatthāna	definition of ideas
dhamma-vicaya	investigation of ideas
dhammavicaya-sambojjhanga	investigation of ideas enlightenment factor
dhammānusārin	dhamma devotee
dhammāyatana	idea base
dhammuddhacca-viggahita	agitated by overestimation of ideas
dhātu	principle
dhuva	everlasting
nandi	delight
nānatta	difference
nāma	mentality
nāma-rūpa	mentality-materiality
nikanti	attachment
nicca	permanence
nicchāta	unparched
nijjara-vatthu	ground for decay
nijjhatti-bala	notification power
nidāna	source
niddasa-vatthu	ground for commendation
nibbatta	reborn
nibbatti	generation
nibbāna	nibbana
nibbāna-dhātu	principle of nibbana
nibbidā	dispassion
nibbidānupassanā	contemplation of dispassion (see anicca)
nibbedhika-paññā	penetrative understanding
nimitta	sign
nimmala	stainless

niyama	certainty
niyyāna	outlet
niraya	hell
nirutti	language
nirodha	cessation
nirodhasamāpatti	attainment of cessation
nirodhānupassanā	contemplation of cessation (see anicca)
nissaya	support
nissaraṇa	escape
nīvaraṇa	hindrance
nekkhamma	renunciation
neyya	deducible
nevasaññānāsaññā	neither perception nor non perception
pakati (yā)	naturally I 390; XXII 13-21
pakāsanā	explaining
pakkhandhati	enters into
paggaha	exertion
paccaya	condition, conditionality
paccaya-pariggaha	discernment (embracing) of conditions
paccaya-samudaya	conditioned origin
paccaya-samuppanna	conditionally arisen
paccavekkhaṇa	reviewing
paccuppanna	presently arisen
pajānana	act of understanding
paññatti	description (concept)
paññattibala	readiness power
paññā	understanding
paññābala	power of understanding
paññābāhulla	much understanding
paññābuddhi	awakening of understanding
paññāvimutti	understanding-deliverance
paññāvepulla	abundance of understanding
paññindriya	faculty of understanding
paṭikkūla	repulsive
paṭiggaha	recipient
paṭigha	resistance
paṭicca-samuppanna	dependently arisen
paṭicca-samuppāda	dependent origination
paṭinissagga	relinquishment
paṭinissaggānupassanā	contemplation of relinquishment (see anicca)

paṭipadā	progress, way
paṭibhāna	perspicuity
paṭilābha	obtainment, obtaining
paṭividita	experienced
paṭivedha	penetration
paṭisankhā	reflexion
paṭisankhāna-bala	power of reflexion
paṭisandhi	rebirth linking
paṭisambhidā	discrimination
paṭhavī	earth
paṭhavīkasiṇa	earth kasina
paṭhavīdhātu	earth principle
paṇidhi	desire
paṇīta	sublime, superior
paṇḍicca	sagacity
patiṭṭhāpana	foundation upon
patti	arrival
patthanā	aspiration
pada	step
padahana	endeavouring
padesa-vihāra	abiding in the reviewing of ideas as parts
padhāna	endeavour
papañca	diversification
pabhāvana	evocation
pamāda	negligence
payoga	task
para	alien
paramattha	ultimate meaning
parāmāsa	misapprehension
parikkhāra	requisite
pariggaha	embracing
paricaya	investigation
paricita	growth, brought to, being consolidated
pariccāga	giving up
parijānana	fully understanding
pariññā	full understanding
pariññeyya	to be fully understood
parideva	lamentation
parinibbāna, parinibbāpana	extinguishment
paripantha	obstacle
paripāka	ripening

pariyādāna	terminating
pariyuṭṭhāna	obsession
pariyogāha	fathoming
pariyosāna	ending
pariḷāha	anguish
parivāra	equipment, equipage
palāsa	domineering
palibodha	impeding, impediment
pavatta, pavatti	occurrence
pasāda	sensitivity
pasīdana	confidence, having confidence
passaddhi, paṭipassadhi	tranquillity, tranquillizing
passaddhi-sambojjhanga	enlightenment factor of tranquillity
pasīdana	confidence
pahātabba	to be abandoned
pahāna	abandoning
pahitatta	endeavour
pāṭihāriya	metamorphosis
pāṇātipāta	killing living things
pāda	basis
pāpana	reaching
pāmojja	gladness
pāramī	perfection
pāripūrī	perfection
pāvacana	doctrine
pīti	happiness
pīti-sambojjhanga	enlightenment factor of happiness
pītisukha	bliss of happiness
pīḷana	oppressing
puggala	person
puñña	merit
puññavant	meritorious
puthu	separated, separation
puthujjana	ordinary man
puthu-paññā	wide understanding
pubbe-nivāsa	past life
purisa	man
purisindriya	faculty of masculinity
pharaṇa	intentness upon
phala	fruition
phassa, samphassa	contact

phassana	sounding
phassita	sounded
phuṭṭha	touched
phusana	touching
bala	power
bahiddhā, bāhira	external
bahulīkamma	making much of
bujjhana	enlightening
buddha	enlightened one
Buddha-dhamma	Buddha Idea (XVI 171)
buddhi	enlightenment, state of being enlightened
bojjhanga	enlightenment factor
bodhana	wakening
bodhi	enlightenment
byādhi	sickness
brahmacariya	the good life
bhanga	dissolution
bhaya	terror
bhayatupaṭṭhāna	appearance as terror
bhava	being
bhāvanā	development, developing
bhāvanā-bala	development power
bhāvetabba	to be developed
bhūmi	plane
bhūripaññā	over-all understanding
makkhā	contempt
magga	path
macchera	avarice
maṇḍapeyya	fine extract
mada	vanity
manasikāra	attention
manāyatana	mind base
manindriya	mind faculty
manussa	human being
mano	mind
mano-dhātu	mind principle
manomaya	mind made body
mano-viññāṇa	mind consciousness
mano-viññāṇa-dhātu	principle of mind consciousness
maraṇa	death
mahaggata	exalted

mahākaruṇā	the great compassion
mahāpaññā	great understanding
mahābhūta	great entity
māna	conceit (pride)
māyā	deceit
micchatta	wrongness
micchādiṭṭhi	wrong view
mitta	friend
muñcitukamyatā	desire for deliverance
muta	sensed
mutta	freedom
mudita	gladness, sympathetic
mudu	malleable
musāvāda	false speech
mūla	root
mettā	loving kindness
moha	delusion
yathābhūta	correct
yathābhūta-ñāṇa	correct knowledge
yamaka-pāṭihāriya	twin metamorphosis
yānikata	made the vehicle
yuganandha	coupling
rasa	taste, function (see single-)
rāga	greed
rukkha-mūla	root of a tree
ruci	preference
rūpa	visible object; material, materiality
rūpa-dhātu	visible object principle
rūpa-bhava	material existence
rūpāyatana	visible object base
rūpāvacara	material sphere
lakkhaṇa	characteristic
lahu-paññā	rapid understanding
lābha	gain, attaining
līma	slack
loka	world
loka-dhamma	worldly idea
loka-dhātu	world principle
lokiya	mundane
lokuttara	supramundane
vatthu	physical basis, object, ground, instance

vaya	fall
vavatthāna	defining
vasi	mastery
vāyo	air
vikubbana	versatility, transformation
vikkhambhana	suppression
vikkhepa	distraction
vicāra	sustained thought
vicikicchā	uncertainty
vijānana	cognizing
vijjā	recognition, science
viññāṇa	consciousness
viññāṇaṭṭhiti	station of consciousness
viññāta	cognized
vitakka	applied thought
vidita	recognized
vinaya	discipline, removal
viniggaha	curbing
vinibandha	shackle
vipariṇāma	change
vipallāsa	perversion
vipassanā	insight
vipassanābala	insight power
vipāka	result, resultant
vipula-paññā	abundant understanding
vippanna-diṭṭhi	mistaken view
vippayutta	dissociation
vippahāra	intervention
vibhava	non being
vimuñcana	delivering
vimutta	liberated
vimuttāyatana	base for deliverance
vimutti	deliverance
vimuttisukha	bliss of deliverance
vimokkha	liberation
vimokkha-mukha	gateway to liberation
virāga	fading away
virāgānupassanā	contemplation of fading away (see anicca)
viriya	energy
viriya-bala	energy power
viriya-sambojjhanga	energy enlightenment factor

viriyindriya	energy faculty
vivaṭṭa	turning away
vivaṭṭati	turn away
vivāda	dispute
viveka	seclusion
visaṃyoga	non bondage
visabhāga	dissimilar
visaya	objective field
visavitā	majesty (burgeoning)
visuddhi	purification
visesa	distinction, distinctive effect
vihāra	abiding
vihiṃsā	cruelty
vītarāga	one without greed
vīmaṃsā	inquiry
vuṭṭhāti	emerges
vuṭṭhāna	emerging
vūpasama	quieting
veda	wisdom
vedanā	feeling
vedayita	felt
veramaṇī	abstention
vesārajja	assurance
vodāna	cleansing
vyāpāda	ill-will
saṃyoga	bondage
saṃyojana	fetter
saṃvara	restraint
saṃvega	sense of urgency
saṃsaṭṭha	conjoined
saṃsāra	round of rebirth
sakadāgāmitā	once return
sakkāya	individuality
sakkāya-diṭṭhi	wrong view of individuality
sagga	heaven
sankappa	thought
sankilesa	conception
sankhata	formed
sankhāra	formation
sankhārūpekkhā	equanimity about formations
sankhepa	generalization

sangaha-bala	assistance power
sangaha-vatthu	help, instance of
sacca	actuality
sacchikata	realized
sacchikātabba	to be realized
sacchikiriyā	realizing
sañjānana	perceiving
saññā	perception
saññin	percipient
sati	mindfulness
satindriya	faculty of mindfulness
satipaṭṭhāna	foundation of mindfulness
sati-bala	power of mindfulness
sati-sambojjhanga	enlightenment factor of mindfulness
sadda	sound
saddhā	faith
saddhānusārin	faith devotee
saddhābala	power of faith
saddhāvimutta	one liberated by faith
santa	peaceful
santavihāra	abiding, peaceful
santāpa, santāpana	burning up (torment)
santiṭṭhana	composure, becoming compound
santipada	peace, state of
sandassana	demonstrating
sabbaññuta-ñāṇa	omniscient knowledge
sabbaññutā	omniscience
sabhāga	similar
sabhāva	individual essence
sama	same, sameness
sama	calm
samatha	serenity
samatha-bala	serenity power
samantacakkhu	all seer
samaya	occasion, occasional
sama-sīsin	same headedness
samādāna	undertaking
samādhi	concentration
samādhindriya	concentration faculty
samādhi-bala	concentration power
samādhi-bojjhanga	concentration enlightenment factor

samāpajjana	attaining
samāpatti	attainment
samāpanna	attained
samuggata	grown up
samuccheda	cutting off
samuṭṭhāna	originating, origination
samuṭṭhita	originated
samudaya	origin
samodahana	combining
samodhāna	combination, combining
samodhāneti	combines
samosaraṇa	meeting place
sampajāna	fully aware
sampanna-diṭṭhi	accurate view
sampayutta	association, associated
sampahaṃsana	encouragement III 22; IV 105
samphassa	contact
sambodhi	enlightenment, full enlightenment
sammappadhāna	right endeavour
sammasana	comprehension
sammāājīva	right living
sammākammanta	right acting
sammādassana	right seeing
sammādiṭṭhi	right view
sammāvācā	right speaking
sammāvāyāma	right effort
sammāsankappa	right thought
sammāsati	right mindfulness
sammāsamādhi	right concentration
sammoha	confusion
saḷāyatana	sixfold base
sallekha	effacement
savana	hearing
sassata	eternal
sahagata	accompanying
sahajāta	conascent
sāṭheyya	fraud
sāmañña-phala	fruit of asceticism
sāyana	tasting
sāra	core
sārambha	presumption

sāvaka	disciple
sāsana	dispensation
sikkhā	training
sīgha-paññā	quick understanding
sīla	virtue
sīlabbata	virtue and vows
sīla-visuddhi	purification of virtue
sīsa	head
sukha	bliss, pleasant, pleasure
sukhindriya	faculty of pleasure
sukhuma	subtle
suñña	void, empty
suññatāvihāra	void abiding
suta	heard
suriya	sun
susama	sameness, very
sekha	initiate
soka	sorrow
sota-dhātu	ear principle
sota-viññāṇa	ear consciousness
sota-viññāṇa-dhātu	ear consciousness principle
sotasamphassa	ear contact
sotāpatti	stream entry
sotāyatana	ear base
sotāvadhāna	applying the ear
sotindriya	ear faculty
somanassa	joy
hāsa-paññā	laughing understanding
hiri-bala	conscience power
hīna	inferior
hīna-bhāgiya	diminution, partaking of
hetu	cause, causality
hetusamuppanna	causally arisen

ABBREVIATIONS

A	*Aṅguttara Nikāya*
AA	*Aṅguttara Aṭṭhakathā*
AbhA	*Abhidhammāvatāra* of Buddhadatta
ApA	*Apadāna Aṭṭhakathā*
Asl	*Atthasālinī* (DhsA)
B^{e}	Edition in Burmese characters
Bv	*Buddhavaṃsa*
CPD	*Critical Pali Dictionary*
D	*Dīgha Nikāya*
DA	*Dīgha Aṭṭhakathā*
Dh	*Dhammapada*
Dhs	*Dhammasaṅgaṇi*
DhsA	*Dhammasaṅgaṇi Aṭṭhakathā* (*Atthasālinī*)
DhsAA	*Dhammasaṅgaṇi Aṭṭhakathā Aṭṭhakathā* (i.e. *Ṭīkā*, first part of the *Abhidhamma Mūlaṭīkā*, Vidyodaya edition, 1938)
DṬ	*Dīgha Ṭīkā*
IB	*Indian Buddhism* (see p. vii, f.n. 1)
It	*Itivuttaka*
JA	*Jātaka Aṭṭhakathā*
JPTS	*Journal of the Pali Text Society*
Kvu	*Kathāvatthu*
M	*Majjhima Nikāya*
MA	*Majjhima Aṭṭhakathā*
Moh	*Mohavicchedanī*
Nd i or Nd 1	*Mahāniddesa*
Nett	*Nettippakaraṇa*
Ps	*Paṭisambhidāmagga*
PsA	*Paṭisambhidāmagga Aṭṭhakathā* (S^{e} is the Hewavitarne edition used by Ñāṇamoli, references by the Editor are to the PTS edition 1933–47)
PsGp	*Paṭisambhidāmagga Gaṇṭhipada* (see p. xliii, f.n. 1)
PTC	*Pāḷi Tipiṭakaṃ Concordance* (PTS)
PTS	Pali Text Society
PugA	*Puggalapaññatti Aṭṭhakathā*
S	*Saṃyutta Nikāya*

SA	*Saṃyutta Aṭṭhakathā*
Sadd	*Saddanīti* of Aggavaṃsa (ed. H. Smith, Gleerup, Lund, 1928–66)
Sdhp	*Saddhammappakāsinī* of Mahānāma (PsA)
S^{e}	Edition in Sinhalese characters
Sn	*Suttanipāta*
Thag	*Theragāthā*
ThagA	*Theragāthā Aṭṭhakathā*
TkP	*Tikapaṭṭhāna* (first part of the *Paṭṭhāna*)
Tr	Treatise (*kathā*) of Ps in this translation
Vbh	*Vibhaṅga*
VbhA	*Vibhaṅga Aṭṭhakathā*
Vin	*Vinaya*
VinA	*Vinaya Aṭṭhakathā*
Vism and Vsm	*Visuddhimagga* (Ñāṇamoli's translation was published by R. Semage, Colombo, 1956 and since reprinted)
VismA	*Visuddhimagga Aṭṭhakathā* (i.e. *Ṭīkā*) of Dhammapāla (II) (*Chaṭṭhasaṃgīti* edition, 1960)

(References are to PTS editions unless otherwise specified.)